

# ESES PEARS

## Moung-Sang-Aphonsus



1853-1903



Secijan P. Mac Catinavil vel

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CUM opus: Album de historia Patrum Congr. SS.

Redemptoris in civitate Limericensi perlegerim,
nihil in eodem inveni quominus in lucem edi, et
typis mandari possit.

In quorum fidem, &c.

M. O'RIORDAN,

IV. Id. Nov., 1903.

Censor Deputatus.

IMPRIMATUR,

Epūs, Lim.

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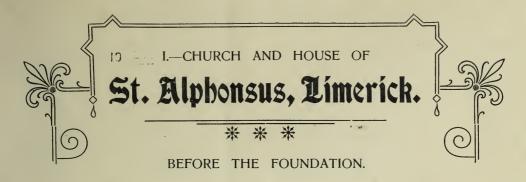
#### INTRODUCTION.

HIS Year we celebrate the Fiftieth Anniversary of the Foundation of Mount Saint Alphonsus. The Redemptorist Fathers have now been in Limerick for half a century. At a time like the present we naturally look back over the years that are past and recall the various steps of progress whereby the Church and Monastery have become what they are to-day.

The chronicles of Mount Saint Alphonsus contain many items that are of interest to us at the present time. They tell of the kind reception given to the Fathers on their arrival in Limerick; they tell of labours for souls in the church at home, and of those on missions throughout the country—labours blessed with abundant fruit through God's grace and the correspondence of a faithful people.

We learn from these annals of many favours and kindnesses received year after year. The Bishops, Priests and people of Limerick, especially, have been our benefactors.

It has been thought that the present is a fitting occasion to record some details of the events of the past fifty years. There is added a brief account of the Fathers and Brothers, who, during that time, lived and laboured in the Community and are now with God. These details, it is hoped, will not be without interest to many, while to some they will bring back cherished recollections of the past.



HE CONGREGATION of the Most Holy REDEEMER, founded by St. Alphonsus Maria de Liguori at Scala, in the Kingdom of Naples, on the 9th of November, 1732, was approved by Benedict XIV. on the 25th of February, 1749. Houses were founded in the Kingdom of Naples and in the States of the Church, and the missions given by the Saint and the members of his Institute produced everywhere the most marvellous effects. It was not, however, until two years before the holy Founder's death that his Congregation passed beyond the confines of Italy. In 1785, Blessed Clement Maria Hofbauer, with one companion, left Rome in obedience to his Superior to found a house in the North. He was poor, as the Apostles, and made the long journey to Warsaw, in Poland, on foot. His success, which was great, roused the rage of the enemies of religion. His church was closed and he and his Fathers were expelled from the country. The last years of his life were spent in Vienna, of which city he became the Apostle, and there he collected round him a number of young men whom he led to perfection, and who afterwards became, in the hands of God, instruments for the diffusion of the Congregation of the Most Holy Redeemer all over the world. Amongst them was Frederick De Held of whom we shall speak later.

Blessed Clement died in 1820, and was succeeded in his office of Vicar General by the Venerable Father Joseph Passerat, whom he had formed with the greatest care. Under this holy man a house was founded in Vienna and from there the Congregation spread gradually into Germany, Switzerland, France, and Belgium. The number of subjects and houses increased rapidly in Belgium, and from Belgium the Congregation spread into Holland and England. In 1852 the Belgian Province

included the houses in Belgium, Holland, and England. The Provincial-Superior was Rev. Father Victor Deschamp, whose name is familiar to Holy Family men; and the Superior in England, called Visitor, was Rev. Father Frederick De Held, the disciple of Blessed Clement, as we have seen above. In that same year (1852) there were several students in the house of studies (Wittem) in Dutch Limburg, whom God had destined for Limerick. We may mention Rev. Brothers Bruining, Plunkett, Bridgett, Stevens, and Theunis.

As the Congregation passed from Belgium into England, so did it pass from England into Ireland. The Most Rev. Dr. Ryan invited the Fathers to give a mission in his Cathedral, St. John's, Limerick. This was the first Redemptorist Mission in Ireland. The mission was opened in October, 1851, and was given by Rev. Fathers Prost, an Austrian; Petcherine, a Russian; Van Antwerpen, a Dutchman; Vanderstichele, known as Fr. Leo, a Belgian; and Fr. Douglas, a Scotchman. The Fathers, on their arrival at the Railway Station, were received with all honour by His Lordship the Bishop, and by the Administrator of St. John's. It was Saturday. On the next day, Feast of the Purity of the Blessed Virgin, a procession was formed before the house in which the Fathers lodged, in Bank Place, and it was thus amidst an immense concourse, praying every blessing on the missionaries and asking their blessing, they were conducted to St. John's. The success of the mission was quite extraordinary, and at the close, a Mission Cross was erected to commemorate the graces received. At this ceremony not less than 5,000 people surrounded the place where the cross was erected, and the trees were alive with human beings. The mission in St. John's was followed

by others in the North, at Omagh and Londonderry. This brings us to April, 1852. In the following May the Fathers were back in Limerick for a second mission, this time in St. Michael's. It opened on the 16th of May, and was given by Rev. Fathers Prost, Lans, Van Antwerpen, Vanderstichele and Petcherine. The Administrator, Rev. Father Synan, left nothing undone to help the Fathers during the mission, and ever afterwards, until his death.

FIRST REDEMPTORIST HOUSE, BANK PLACE, LIMERICK.

Father Van Antwerpen fell ill and had to remain in Bank Place after the mission. Missions at Enniskillen, Waterside Derry, and Letterkenny followed St. Michael's.

In 1853, after a mission in Gorey, Father Prost came to Limerick and rented the house the Fathers had used in Bank Place, that they might have a resting place between the missions. On these occasions of repose the Nuns of the Good Shepherd supplied the Fathers with all.

they needed, and then, as now, were ever ready to help them.

#### THE FOUNDATION.

It was about this time that the late Lord Emly, Mr. W. Monsell, M.P., who had been received into the Church, visited Rev. Father De Buggenoms at Clapham. He brought a letter of introduction from Cardinal Wiseman. The object of his visit was to propose a foundation in Limerick, the city nearest to Tervoe, where he resided. God seemed to have disposed everything in favour of this foundation; the good people of Limerick begged the Fathers to stay with them; Most Rev. Dr. Ryan was anxious for the foundation; and a temporary resting place had been secured in Bank Place. At Clapham, the visit of Mr. Monsell intensified a desire which had been growing, to have a house in Ireland. Father De Held took up the proposal very warmly, and with Father De Buggenoms visited Limerick. The Fathers on mission were called to Bank Place to meet the Father Visitor. All details seem to have been then arranged with his Lordship; but the Fathers did not take up their permanent abode in the city until after a mission in Strabane which ended in November.

Rev. Father Louis De Buggenoms was appointed *First Superior*. He tells us that he arrived in Limerick on the vigil of St. Andrew, the Apostle, which was the first day of the novena

for the Immaculate Conception, and that his companions were Fathers Schneider and Furniss and Brother Peter Franken. (20th Nov.)

The largest room in the house was turned into a chapel and this was opened to the faithful, on the Feast of the Immaculate Conception. The Superior preached to as many as could get into the room or into the hall. From that day the chapel became a centre of attraction. So great became the concourse for confessions that it was necessary to limit the number allowed in to avoid partial suffocation. Father De Buggenoms tells us that there were then 40,000 Catholics in the city.

This house could not be made a permanent residence. The Superior, therefore, set himself to find a suitable site. "We fixed our choice," he writes, "on a property sufficiently extensive on which there was a house in ruins. approached the proprietor, through Mr. Henry O'Shea, who himself had formerly been the The property had increased in value owing to the new docks, and because the city was extending in that direction. The price asked was more than the Fathers could afford. An arrangement, however, was come to, and Father Furniss lent the purchase money out of his own patrimony. Rev. Father De Held, to his great consolation, was able to approve of all that had been done before he ceased to be Visitor."

It was in this way that our Fathers acquired the ground on which our church and monastery now stand. Its old name was Court Brack: it was now called Mount St. Alphonsus.

In 1848, the Venerable Father Passerat, who had been Vicar General of our Congregation, outside of Italy, resigned his office, and was succeeded by Father Smetina. When, therefore, our Limerick house was founded, Pius IX. ruled the Universal Church; the Most Rev. Dr. Ryan was Bishop of Limerick; the Superior-General of the Congregation of the Most Holy Redeemer was Father Vincent Trapanese; Father Smetina was Vicar General; and Father Victor Deschamp, later Cardinal Deschamp, was Provincial-Superior.

In April, 1854, Father Bernard, a Dutchman, and a very famous missionary, came to Limerick with Father Theunis. Father Bernard had been appointed Superior of the new foundation, but to Father De Buggenoms fell the task of transferring the Community from Bank Place to the newly acquired property of Court Brack, or Mount St. Alphonsus. At that time there were two cottages on our ground. They stood in what is now the yard in front of the church. Father De Buggenoms fitted up these to accommodate the Community, and the Fathers and Brothers lived in them until the present monastery was built. They took possession of these cottages in the Spring of 1854. Thus began that Redemptorist occupation of Mount St. Alphonsus, which has continued ever since, and which we hope will go on as long as Limerick lasts.





## THE TEMPORARY CHURCH.



A S soon as the ground of Mount St.

Alphonsus became the property of the Fathers, they at once began to build a temporary church. Many people still living remember this first church, and have prayed, heard Mass, and listened to sermons in it.

It was built of brick and was a hundred and twenty feet long, by forty feet wide. It ran parallel to the public road. There were three altars, benches half way down, and an organ loft. The high altar was near the spot where the present drinking fountain stands. The church extended from that spot towards Laurel Hill Avenue. It was built in six weeks, and cost £800. The ceremony of dedication and inauguration took place on May 28th, 1854. The Bishop presided at the Solemn High Mass, which was sung on the occasion by Father De Buggenoms, and Very Rev. Dean Coll, V.G., preached.

It is interesting to note that Rev. Brother Walsh, then, and for so many years after Superior of the Christian Brothers in Limerick, where he was held in extraordinary veneration by all classes, acted as Clerk of Works during the building of the temporary church. building was plain, but very devotional inside. A large and very beautiful statue of St. Alphonsus, whose name the church bore, stood above the high altar. The Stations of the Cross were erected by Father Bernard, about a month after the opening of the church, and on that occasion he preached the Way of the Cross to an immense congregation. This temporary church was used by the Fathers for nine years, until the present church was ready in December, 1862, and much good work was done in it during that time. From the day of the dedication the concourse of people that flocked to the various devotions and daily besieged the confessionals, gave one the idea that a perpetual mission was being carried on.

The number of Communions given during the first years show what work was done. We do not know how many there were in 1854, but there were in

1855—41,000 Communions 1856—52,900 ,, 1857—53,000 ,, 1858—56,000 ,, 1859—51,600 ,, 1860—50,500 ,, 1861—49,000 ,,

Sermons were preached very frequently, and though some of the Fathers knew English but very imperfectly, and made many grotesque mistakes in their use of that language, yet they were above human respect, and their earnestness impressed and moved the people, even when the latter did not well understand them.

At the same time we must not imagine that it was all broken English that was preached in the new church, for even amongst the Fathers who came from the Continent there were several, such as Fathers Bernard and Petcherine, who were masters of English, and as able preachers, perhaps, as ever addressed an Irish congregation. As the various feasts and seasons set aside by the Church for special devotion came round, they were celebrated and observed in a fitting way.

During Lent there was a sermon on the Passion every Wednesday evening, and the Way of the Cross on Friday. The ceremonies of Holy Week were fully carried out, while the Passion Sermon on Good Friday, and the Solemn Way of the Cross at three o'clock, were from the beginning very popular.

The month of May was kept, and the feast of St. Alphonsus was celebrated either by an octave or a novena of sermons.

A mission was opened in the temporary church on July 30th, 1854, which lasted until August 9th. While it continued eight Fathers were continually hearing confessions from 9-30 a.m. to 9-30 p.m.

Beyond what has been said, there is little more to tell about the spiritual work at Mount St. Alphonsus of this time. The Fathers began to give missions throughout the country, and soon the people of Limerick commenced to feel that they had only a very small share of the Fathers' services as they seemed to be ever from home.

It is fitting to say a few words in general about those who formed the first Community at Mount St. Alphonsus, or who worked in Limerick in the early days of the foundation. To the names of the missionaries of St. John's and St. Michael's, and to those who came with

in the vaults of Bishop Eton, Liverpool, Father Van Antwerpen, who died before the Limerick foundation, and Fathers Lans and Bradshaw. Father Furniss is buried in London, the Patriarch, Father Prost lies in Pucheim in Austria, Father Douglas in Rome, Father Schneider in New Orleans, Father Theunis in Belgium. Father De Buggenoms, the first Superior, after years of toil in the West Indies, found a grave in Brussels. Father Van der Aa died in Surinam; and Father Bernard, after 33 years of



THE TEMPORARY CHURCH.

Father De Buggenoms, we must add Fathers Bernard, Theunis, Bradshaw, Harbison, Van der Aa, and Van Everdingen (known as Father Arnold). The first lay brothers were Brothers Peter Franken, Joseph Strum, Charles Moucha, Joachim Kelly, and Felician Dubucquoi.

No member of this first Community is now alive to celebrate the Jubilee. Their remains lie far apart. One only of the first Fathers is buried in Limerick, Father Arnold. Two of them are buried at St. Joseph's, Dundalk, Fathers Leo and Harbison. Three are laid

incessant missionary labours in Europe and America, gave up his soul to God at Wittem, in Dutch Limburg.

The first lay brothers, too, died in different lands: Brothers Felician and Peter, after serving the Limerick Community for years, lie now in the crypt beneath St. Joseph's altar. All the others have found their last resting place away from Mount St. Alphonsus: Brother Charles at Bishop Eton, Brother Joachim in London, and Brother Joseph lies buried in the Island of St. Thomas in the West Indies.



## MOUNT ST. ALPHONSUS OF TO-DAY.



UR Fathers were not more than two years settled at Mount St. Alphonsus when they began the building of the present monastery. The foundation stone was laid August 2nd, 1856. Mr. W. Corbett was the builder, and Mr. Hardwick, architect. The work was pushed on rapidly, and the Community took possession of their new home, June 24th, 1858.

Previous to this on February 22nd, 1858, the first sod of the foundations of our present church was turned, and on May 22nd, the principal stone was solemnly blessed and laid by the Most Rev. Dr. Ryan.

The *Limerick Reporter* of that date has a long account of all that took place. It appears that the side walls of the church were then some feet above the ground, and as they are five feet wide the procession advanced along the top of the wall to the place where the stone was to be blessed.

The stone in question is in the massive pier outside the sanctuary at the gospel side of the church, but it cannot now be identified.

Our Father Provincial, Very Rev. Father Swinkels, was present, and Father Coffin, the Rector of Clapham, preached in place of Dr. Moriarty, Bishop of Kerry, who was reluctantly compelled to be absent.

The building of the church was very slow work, and extended over almost five years. It was altogether suspended at one time for about a year. The great difficulty was want of money.

A committee of gentlemen took over the management of the financial part of the work, and did all in their power to get the funds together. They themselves subscribed largely, and from time to time issued balance sheets to let the public see how matters stood.

At length the church was finished, though, of course, without any of its present internal adornments. It was solemnly dedicated on Sunday, December 7th, 1862, by the Most Rev. Dr. Butler, Coadjutor Bishop of Limerick. On that occasion Dr. Moriarty preached at the Mass, and in the evening the Very Rev. Dean

Kieran, P.P., V.G., of Dundalk, delivered a sermon.

A trustworthy account of the proceedings from the pen of Mr. T. Fagan, Secretary to our Building Committee, appeared in the *Freeman's Journal* of Dec. 8th, and is here reproduced. Mr. Fagan was the Clerk of the Crown and Peace, and a great friend of our Community. It is said that he never allowed a day to pass during the building operations without visiting and inspecting the work.

## DEDICATION OF THE REDEMPTORIST CHURCH, LIMERICK.

LIMERICK, SUNDAY.

"The great religious celebration which took place here this day, the opening of the new Church of St. Alphonsus, has been long looked forward to, and the event drew together immense numbers of all ranks and classes, not merely residents of Limerick and the adjoining districts, but many also from distant parts, attracted by the high and holy instincts which the opening of a grand Catholic temple naturally calls forth, and by an eagerness to witness the sublime ceremonies of the day, animated also by that deep sympathy and ardent affection for the Redemptorist Fathers themselves which their ten years' ministry in this country has everywhere created. Their extensive labours in the missions have made them known to a great body of the population in Ireland; and the Irish Catholic heart has not failed to appreciate their laborious and single-minded toils, their simple, apostolic eloquence, and the wonderful fruits of their zeal and charity in combating everywhere those evils which spring from the ignorance of the poor or the indifferentism of the rich. Neither have the people failed to observe and to admire the singular dignity, the pomp, and the decorum which have at all times characterised the ecclesiastical ceremonies of the little church of St. Alphonsus, now happily replaced by the gorgeous structure which has been this day

inaugurated. And truly the sight alone of the new church and convent of St. Alphonsus is calculated, in a high degree, to stir up the holy elation of feeling with which an Irish Catholic must regard so magnificent a pile of ecclesiastical buildings. The church and convent of St. Alphonsus at Limerick constitute one of the largest and most complete monastic establishments in the kingdom. The site, purchased a few years ago at a cost of £2,000, contains about three acres of ground. The convent,

cost a further sum of £14,000, of which it is understood, that about £7,000 have been already contributed by the public. A debt of £3,500 remains, and a further debt of the same amount will necessarily be incurred. The plans of the buildings are from the pencil of Mr. Hardwick, to whom also are due the designs of the new Cathedral church of St. John's, Limerick, and these two structures both of equal, or nearly equal dimensions, and possessing perhaps equal claims to the admir-



EXTERIOR OF CHURCH.

spacious enough to accommodate forty guests together with a Community equally numerous, contains a cloister, library, refectory, and all the apartments suitable for its sacred destination. This convent was completed in 1857, at a cost of £7,000, in addition to the cost of the site, and this larger outlay of £9,000 was defrayed wholly, or nearly so, out of the personal fortunes of some of the Redemptorist Fathers. The new church, when all its appointments shall have been completed, will have

ation of the critic, render a valuable tribute to the skill of the artist who has produced them, and challenge comparison with any other modern churches. The style adopted for the church of St. Alphonsus is the first-pointed of a late period, probably the end of the 12th, or beginning of the 13th century, and accordingly some modifications, apparently belonging to the transition period, are observable. The form of the church is scarcely cruciform. Although it possesses double

transepts, it is of an oblong figure, and nearly approaches the form of the ancient Basilica, terminating in a semicircular apse of the full width and height of the nave, while the side chapels also terminate in apsidal niches of the same form. The length of the building internally is 173 feet, and the main breadth 70 feet; the height of the nave is 68 feet, and the breadth 36 feet. The arches supporting the clearstory are all of 20 feet span, and, rising from shafts of 21 feet, reach a height of 32 feet. The columns are cylindrical, diminishing slightly in thickness at the top, where they terminate in richly floriated capitals. The great piers and transverse arches at the intersection of the transepts and chancel possess a wonderful appearance of strength and magnitude, and the arched entrance of the great apse, reaching nearly to the roof, springs from highly-wrought semi-corbels, in the foliage of which the figure of an adoring angel appears in high relief upon each face. These semi-corbels, which are of unusual size, are supported by red marble columns intersected at half their height by stone bands bearing the legend, deeply carved: "SANCTUS, SANCTUS, SANCTUS, DOMINUS DEUS SABAOTH." Under this arch is placed the altar. The apse, which is lighted by concealed lights only, will hereafter, with the semi-dome which surmounts it, be painted in fresco. The roof of the nave is of beautiful construction. The principal rafters rising in arched pieces from the corbel to the collar-beam, above which a crisped arch is formed, and the intervening panels or chambers, which are closed, will probably be painted hereafter. The roofs of side aisles and transepts are in stained timber sheeting, with arched principals. The flooring of the sanctuary and side chapels is in encaustic tiles of singularly excellent design. The steps of the three principal altars are laid, and are in polished red marble. The floors of nave, aisles, and transepts are in red and black tiles, and the church is furnished with hot water pipes beneath. The great breadth of the nave and height of the arches give to the church a remarkable air of lightness, while the solidity of the piers and the great size of the limestone blocks employed give also the idea of prodigious strength. The external aspect of the

church corresponds with the interior. The character of the masonry, the huge apse and ponderous buttresses give the solid appearance almost of a fortification, while the lofty windows of the transepts, surmounted by circular cinquefoil windows of great size, the well-piered clearstory, and the light canopied niches in the coins carry with them an equal idea of lightness and grace. The porch under the great window is enriched with sculptured figures of life-size, representing Our Lord, surrounded by adoring angels, surmounted by the legend "COPIOSA APUD EUM REDEMPTIO," which is the motto of the Redemptorist Order. This sculpture, as well as those of the chancel, is from the chisel of Mr. Pfeiffer, of London. The material used for the construction of the church is the dark limestone of the locality; the sculptures and carved capitals are in Bath and Portland stone; and red marble has been used for the small shaftings. A novel feature consists in the lines of red marble, by which the architect has successfully relieved the severe simplicity of the front. Adjoining the southern transepts, and communicating with the convent is a spacious building, containing two large and commodious sacristies, and above these a chapel, called the oratory, opening into the church by means of large opes, divided only by the solid mullions, five in number, which at this point support the gable of the transept. This oratory is one of two appropriated to the use of the Community and of those who come as visitors and to make retreats. This building is surmounted by a campanile 80 feet in height, and has itself quite the form and external appearance of a church, eclipsed, however, by its gigantic sister.

"Amongst the overflowing crowds by which the sacred temple was this day filled we observed the numerous Catholics of distinction who reside in and about Limerick, including—

"The Earl of Dunraven, Sir Vere de Vere, Bart.; Major Gavin, M.P.; Right Hon. W. Monsell, M.P.

"In the sanctuary were:—His Grace the Archbishop of Cashel, the Most Rev. Dr. Leahy; the Bishop of Kerry, the Most Rev. Dr. Moriarty; and the Coadjutor Bishop of Limerick, the Most Rev. Dr. Butler; besides

a numerous body of the clergy. The Hon. and Rev. W. M. Plunkett, Rector of the Convent; the Rev. Fathers Gibson, Schneider, Bridgett, Verhulst, Harbison, Coleman, Furlong, Van Rooy, O'Donnell, and Cameron, C.SS.R., took part in the sacred ceremonies, while, beside them in soutanes and surplices, were members of the secular and regular clergy of the city, the Jesuits, Dominicans, Franciscans, Augustinians, Christian Brothers, the Very Rev. Edward Kelly, Superior of the Jesuits; the Very Rev. J. Carberry, Prior of the Dominicans; the Very Rev. Father Malone, Guardian of the Franciscans; the Very Rev. Robert Dore, Superior of the Augustinians; Rev. James O'Brien, P.P., St. Michael's; Rev. T. Shanahan, P.P., St. Mary's; Rev. Michael Fitzgerald, P.P., St. John's; Rev. M. O'Connor, P.P., St. Patrick's; Rev. James Moore, P.P., St. Munchin's; Very Rev. R. B. O'Brien, P.P., V.G., Newcastle; Very Rev. Denis Cussen, P.P., V.G., Bruff; Very Rev. J. Synan, P.P., V.F., Shanagolden; Very Rev. Dean Kenny, P.P., V.G., Ennis; Very Rev. P. Sheahan, P.P., V.F., Ennistymon; Rev. J. O'Shea, P.P., Moneygay; Rev. J. Hickey, P.P., Donoughmore; Rev. M. Casey, P.P., Loughmore; Rev. G. O'Sullivan, P.P., Parteen; Rev. J. O'Rourke, P.P., Mungret; Rev. J. Rafter, P.P., Emly; Rev. D. Corbett, P.P., Quin; Rev. J. Molony, P.P., Newmarket; Rev. J. Bunton, P.P., Glin; Very Rev. Dean Kieran, P.P., Dundalk; Rev. J. Crotty, C.C., Clonmel, etc.

"The Most Rev. Dr. Butler, officiated pontifically. The ceremonies of dedication commenced shortly after eleven o'clock by a solemn and imposing procession round the walls inside and outside, while the chanters sang the prescribed psalms and the Litanies of the Saints, and the Bishop blessed the building with the solemn formularies prescribed by the ritual. After this ceremony, and while the Bishop at the throne was vesting himself for Mass, the Introit was sung by the choir in Gregorian chant harmonised. The pontifical High Mass then followed.

"After the Gospel, the Most Rev. Dr. Moriarty ascended the pulpit and delivered an able discourse worthy of the occasion. After the sermon the High Mass proceeded, and at its

conclusion the new Church of St. Alphonsus remained open, never, as we hope, to close for many a century, and destined to effect all the spiritual good which our edified population await as surely as they desire strongly. The ceremony of "Consecration" is necessarily deferred until the debts of the church are liquidated, and until the permanent altars can be procured. It would not be possible within reasonable limits to describe the manner, at once novel and magnificent, in which the temporary altar and its accessories were decorated on this occasion. The figure of St. Alphonsus, a statue larger than life, representing the good old Bishop extending his hand to bless, rose as it were from a perfect forest of live trees and plants, at a height of twenty feet over the altar. Behind this the walls of the apse were draped in the Italian style with rich hangings in vertical stripes of alternate red and white, with festoons and garlands introduced in the dome to its highest point. Altogether the disposition of the countless lights, the colours of the lofty draperies, and the profusion of the foliage evinced a skill and taste not often to hand on these occasions. The sacred music was executed by the permanent choir of the church, numbering 74, all male voices, of whom 21 trebles are boys, and 53 tenors and basses. This choir, unprecedentedly numerous, gave to the sacred music a power and effect not to be expected from ordinary choirs. The music itself, too, was of a massive ecclesiastical character. "Kyrie," "Sanctus," and "Agnus Dei," were from the Masses of Van Bree in three-part harmony for tenors and basses. The "Credo" was by Neukomm in unison. It was certainly a treat to listen to this solemn music delivered by so many voices and with so much accuracy. Perhaps, however, it was still more charming to hear those portions of the service at the Introit and Gradual which were chanted in the Gregorian tones harmonised in four-part harmony. Nothing more solemn and devout could be imagined, unless, perhaps, the familiar Advent hymn by Webbe, "Alma Redemptoris Mater," sung at the Offertory in solo and chorus—familiar in itself, but perfectly novel by reason of the power of the chorus. The

temporary organ—a small instrument—was skilfully played by Mr. Leopold de Prins, organist of Plymouth Cathedral. It is worth while on this occasion to inquire how a body of singers, so numerous and efficient, can be brought together and constituted a permanent choir. Church music in this country is in a condition, and almost necessarily so, which gives pain, no less from considerations of art, than from those incident to religion. sional persons to whom the production of music worthy of the august rites of the Catholic Church may be entrusted, are very rare, while amateurs competent to raise church music above disgrace are, in most localities, scarcely to be found. So long as music is not taught in our primary schools, or is not taught well, this state of things must continue. It is, however, to be hoped that the day is not far distant when music will be made a uniform and necessary branch of education in public schools, and when those who have the power to control the primary education of the country will cease to overlook its importance. Until that time arrives the Church, in most places, looks in vain for singers, professional or amateur, able to give an ecclesiastical character to its music, modest enough to produce music within their powers and skilful enough to produce it well. It would appear that the Redemptorist Fathers, pressed by the necessity of the case, have overcome the inevitable difficulty by undertaking to train amateurs. They have been fortunate in obtaining the aid of a skilful and experienced musician, Mr. F. P. de Prins, lately the eminent organist of the Dominican Church at Louvain, and by his careful and intelligent exertions have organised a "vocal institute" in the nature of an academy or class, bound together by rules tending to its consolidation and permanency, in which the members, young men of approved characters, and boys, are provided with a thoroughly rudimental and complete education in vocal music, giving in return their services in the choir of the church. institute has been but four months formed, and this day, for the first time, came into action, with what success we have seen. Let us hope that this circumstance will lead to more general results, valuable at once to the interests of

music and to those of the public ceremonies of the church. In the evening the church was still more densely thronged, and, by the extreme brilliancy of the lights, was rendered still more dazzling than at the mid-day service. After the Rosary, the Very Rev. Dean Kieran, P.P., Dundalk, preached an eloquent and moving sermon. Pontifical Benediction, with the Blessed Sacrament, was then given, and with this closed the proceedings of a day fraught with blessings, and long to be remembered in Limerick."

When the church was opened there were no permanent altars, no side chapels, and many changes have since been made both inside and outside. Three temporary wooden altars were erected.

At first a large structure was set up in the great apse, which supported the large wooden statue of St. Alphonsus, that had stood over the high altar in the temporary church.

Confessionals stood in the transepts where now the side chapels of the Sacred Heart and Our Lady of Dolours are. The arch which now opens into the chapel of Our Lady of Perpetual Succour was walled up, but with a door entering into a porch. There was another porch where the passage into the tower now stands, and this corresponded with the present porch at the opposite side of the church.

Where the tribune over the doors leading to the confraternity room and the deaf confessional now is, there was originally only a window looking out on the roof of the porch. The space here was roofed in and made into an oratory later on, for the accommodation of persons making retreats in the house.

On December 8th, the day after the dedication of the church, a mission was begun in it, which lasted until Christmas Day. Great crowds attended the evening sermons. Five thousand three hundred Communions were given during the mission. Almost all the Fathers of the Community took part in the work, for we find the names of the Vice-Rector, Father Plunkett, of Father Bradshaw, who was the Father Minister at the time, of Fathers Harbison, Bridgett, Schneider, O'Donnell and

Coleman mentioned for sermons during the mission.

In giving an account of the building and opening of the church, an event of much importance was passed by, namely, the first there were twenty-two priests present for the first week, and twenty-one for the second. It was Dr. Ryan, the Bishop of the diocese, who proposed this clergy retreat, and made all the arrangements for it with the Superiors.



HIGH ALTAR.

retreat of the clergy of Limerick diocese at Mount St. Alphonsus. This retreat began June 6th, 1859, and went on for two weeks, during five days of each week. Rev. Father Petcherine gave the lectures and meditations, and

There is no record of a clergy retreat in 1860. In 1861 it was given again by Father Petcherine. It began on May 13th, and there were seventeen priests present during the first week, and fifteen the second.

In the next year Father Harbison gave it, and we find the Coadjutor Bishop, Dr. Butler, present with forty-four priests. It seems to have been for only one week, and came off early in August.

The retreat in 1863 began on July 13th. Fathers Plunkett and Schneider gave it, and Dr. Butler, with thirty-three priests came the first week, and twenty-two priests the second.

From that time to the present the Community of Mount St. Alphonsus have had the honour of entertaining the secular clergy of Limerick diocese during their annual retreats.

On July 25th, 1861, Dean Butler was consecrated Bishop as Coadjutor to the Most Rev. Dr. Ryan, in St. John's Cathedral. On this occasion Mount St. Alphonsus had the privilege of giving hospitality to their Graces the Archbishops of Dublin, and Cashel, and to the Bishops of Clogher, Ross, Cloyne and Hyderabad in India. The last was the Most Rev. Dr. Murphy, now Archbishop of Tasmania, and probably the oldest Bishop in the Church.

On the Feast of St. Alphonsus this same year Most Rev. Dr. Butler sang his first Pontifical Mass in our temporary Church.

The crypt which is under the altars, and where many former members of the Community lie buried, was not finished until 1863. Father Plunkett, the Rector, blessed it on August 29th of that year, and there on the same day the remains of Fathers Roes and Everdingen, who had died some time before, and had been buried in the grounds, were laid to rest.

On the 7th of June, 1864, the Most Rev. Dr. Ryan died. Our Fathers looked on him as their greatest friend, which in truth he ever was. He was the first Bishop in Ireland to ask the Fathers to give a mission, and in due time he most willingly allowed them to settle in the diocese. It is only in reading over the details of the every-day history of our house, which cannot be inserted here, that one feels the immense debt of gratitude the Redemptorist Fathers owe to him. He was the founder of Mount St. Alphonsus. On the seventh day after his death our Fathers celebrated a Requiem Mass in the presence of the Most Rev. Dr. Butler, in the most solemn

manner, for the eternal repose of his soul.

When the church was completed it was found that £12,500 had been spent on it. At the opening of the church in December, 1862, about £4,500 of this sum remained as a debt upon it. Forty Limerick gentlemen went security for £100 each, that is for £4,000, to enable the Provincial Bank to lend the Fathers the sum of £3,000.

This money was gradually drawn in the course of 1862 and 1863, to pay the builder, etc., but on account of the unsettled state of the money market, a very high rate of interest was exacted, varying from six to ten per cent., especially during the year 1864, so that for the short period of time during which the Community was accommodated with money by the bank, viz., from December, 1861, to November, 1864, the interest came to over £377. During the same period £2,400 were received in donations and subscriptions.

On account of the high rate of interest the Fathers tried to get the money elsewhere. They succeeded in borrowing £700 at five per cent., and £2,000 at four per cent. towards the end of 1864, and with this paid builder, architect, clerk of works and the bank. In 1864 then there remained £2,000 debt on the church.

We must now turn from money matters and mention some of those who were prominent members of the Community up to this time. A detailed account of many of them is given later on.

Father De Buggenoms was the first Superior at the foundation in November, 1853, but he was superseded by Father Bernard in the April of the following year. Father Bernard, however, left Limerick for Rome in March, 1855, and his place was again taken by Father De Buggenoms, who continued to govern the Community until May, 1857, when he left Limerick. In his place Father John Baptist Roes was appointed Rector. He was the first Rector of Mount St. Alphonsus. Up to that time the Community had been governed by a "Superior," which is a title secondary to that of Rector. Father Roes held office until May, 1857, when he was re-appointed, but he died during his second term as Rector, and Father

Plunkett became Vice-Rector in his place in November, 1860.

In April, 1862, Father Plunkett became Rector of the Community and continued in office until June, 1865, when he was succeeded by Father Bridgett.

Besides the names of those in authority we find many names well known in Limerick on the Community roll between 1853 and 1865.

Father Harbison was a tower of strength almost from the very beginning of the foundation, and he continued so until he left Limerick for Dundalk to found another house there. Father Bradshaw, so well known for his gentleness and kindness, was in Limerick during this period, as was also the great Father Petcherine, who was, perhaps, one of the greatest preachers of his time. It is told of him how the Bishop and Priests of Ferns were astonished, on hearing him giving their retreat for the third time, at the marvellous freshness and originality shown in his discourses.

Father Coleman was in the Community then. He was another great missioner. Father Edward O'Donnell, too, was in Limerick at this early period. He was beloved by all for his mildness and sanctity, and, as we shall see afterwards, held the office of Rector at Mount St. Alphonsus longer than any other Rector up to the present time.

Up to 1865, as we have seen, a heavy debt weighed down the Community, and, on account of it, little or nothing could be done to perfect the church.

However, during the Rectorate of Father Bridgett, though the debt was still large, many great and lasting works were accomplished. During his first year of office the adornment of the church began by the decoration of the dome of the apse; and the arrival of three beautiful statues, those of St. Alphonsus, the Blessed Virgin, and St. Joseph. The first two are still in the church. That of the Blessed Virgin stands within the altar rail at the epistle side.

The first stone of the high altar was blessed by Father Bridgett on July 13th, 1865, and the first Mass was sung at it by the Most Rev. Dr. Butler on the feast of St. Teresa in the same year. The Very Rev. Father Carberry, O.P., afterwards Bishop of Hamilton, in Canada, preached.

About the same time the present Communion rail was put up.

In the following year, 1866, the present Way of the Cross was erected with much ceremony. Also the first stones were blessed and laid in the two side altars of Our Lady of Grace, and of St. Joseph. The building of a large Community Oratory called St. Patrick's Oratory was also begun. The first Mass was said at the altar of Our Lady of Grace, on October 21st, 1866; and at that of St. Joseph, on March 19th, 1867. The former altar is exceedingly beautiful. Its most prominent feature is a very fine statue of Our Lady of Grace. On a panel to the right, St. Alphonsus, the patron of the church, is represented laying his sword on the altar of Our Lady when quitting the bar to consecrate himself to God. On the left the same saint is represented on another panel in the Redemptorist habit writing his work on "the Glories of Mary."

On the same day on which the altar of Our Lady of Grace was unveiled, the statue of the Most Holy Redeemer, which is placed on a carved wooden bracket against one of the massive piers of the church, was solemnly blessed.

On the 13th of November of this year the domestic Oratory, which is under the patronage of St. Patrick, was blessed by Father Bridgett. The Community accompanied the Blessed Sacrament which was borne in solemn procession and placed in the tabernacle. This Oratory is now used daily by the Community, and also at their annual retreats by the clergy of the diocese.

In the month of December, 1866, a retreat was given to laymen in our house. About forty persons attended, nearly half of whom were accommodated in the monastery. This retreat was popular for many years, but was discontinued later on account of a falling off in the numbers of those who came to it.

About this time, the first stained glass windows were put up in the church. They are those over the two side altars. The figures represented are those of the patrons of the Congregation: St. Alphonsus, St. Michael, St.

Philip Neri, St. Mary Magdalen, St. Teresa, and St. Cajetan.

The present pulpit was used for the first time on the Christmas Day of 1866, though not yet quite finished.

In the following year the lamps that stand in front of the church were put up, and were first lighted on the 21st of April, 1867.

Nothing else worthy of special mention occurred until December, when Mount St. Alphonsus witnessed an unusually solemn ceremony in the inauguration of the relics of the boy martyr, St. Urban. These relics had been brought from Rome, where for 1,500 years they had reposed in the Catacombs. On the. feast of the Holy Innocents, December 28th, the Most Rev. Dr. Butler, assisted by the Very Rev. D. Fitzgerald, of St. John's, and the Fathers, celebrated Pontifical High Mass, at which Father Bridgett preached on the Veneration of Relics. After the Mass a procession was formed, and the relics, enclosed in the beautiful shrine that still holds them, were solemnly carried round the church.

The new banners of the Sacred Heart, Our Blessed Lady, St. Joseph, St. Patrick, and St. Alphonsus, were carried by lay brothers, each accompanied by four boys with lighted tapers; then followed many of the secular and regular clergy of the city, with the Fathers of the Community, after them the relics borne by four priests robed in red dalmatics, and last of all came the Bishop. The choir chanted the Litany of the Saints during the progress of the procession. When the relics reached the place prepared for them, which was near the altar of St. Joseph, the Bishop locked and sealed the shrine, and drew up a document in verification of the relics.

The following day, Sunday, 29th December, 1867, was an eventful day for Mount St. Alphonsus, and for all who cherish devotion to the Blessed Mother of God, for on that day the picture of Our Lady of Perpetual Succour was unveiled and the first Triduum, ever celebrated in her honour in Limerick, began.

A temporary altar had been erected for the picture, which was placed hanging upon it, covered with a veil. There was a High Mass at II o'clock, after which the Father Rector,

with the Community, went in procession to the place where this altar stood, while the choir chanted the Litany of the Blessed Virgin. After the picture had been unveiled the Magnificat was sung, and the picture and altar incensed; the indulgenced prayer to Our Lady of Perpetual Succour was then said. Father Harbison preached and gave to his Limerick hearers for the first time the history of the picture, and of the many graces and blessings granted through its means all the world over.

In the evening, Father Connolly preached on the words: "Holy Mary, Succour the Miserable." There was an extraordinary number of people in the church; so great was the crowd that nothing like it had been seen since the mission that followed the opening of the church in 1862. Father Johnson preached on the second day of the Triduum, and his subject was: "Holy Mary, help the fainthearted." On the third day, which was December 31st, the last day of the year, Father Livius preached on the words: "Holy Mary, cheer those that weep."

The devotions of the Triduum were brought to a close on New Year's Day, 1868. At the last Mass, which was a Solemn High Mass, Very Rev. Father Bridgett preached on devotion to the Blessed Virgin, and dealt in detail with that form of devotion which finds expression in the veneration of holy pictures. After the sermon came a grand procession in which five Limerick laymen carried the banners, and all the splendour that the resources of the Community could command was requisitioned. The picture of Our Lady was carried by four of the Fathers twice round the church, and then it was placed on its altar, and the devotions were brought to a close.

Thus was Our Lady of Perpetual Succour brought into Limerick, and since that day her picture has never left her altar at Mount St. Alphonsus. To God alone are known the graces and favours that have been bestowed, and the miracles even wrought since then at her shrine. Those who have received, know only their own happiness, but God alone knows all.

But of all the favours that Our Lady bestowed on any client of hers, the greatest

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surely was that which she presently gave not alone to the religious Community that publicly enthroned her in their church, but to the entire city of Limerick which had given her such a Catholic welcome. This grace was the establishment of the Confraternity of the Holy Family for men, which was brought about almost immediately after, and in consequence of the Triduum. This great Confraternity is the pride of Catholic Limerick; and justly so, for it would be difficult to find in the world wide anything to compare to it.

Its establishment can be only mentioned here. It is described at length in the chapter on the Confraternity.

A mission for men was opened on New Year's Night in our church by Father Harbison. The men came in vast crowds from the very beginning, and at once began to throng to confession. After the first week they were at the confessionals from 5 o'clock in the morning until 11 o'clock at night.

There was Mass and Instruction each morning at 5.30, and evening devotions at 7.30.

During the mission there were almost 8,000 Communions, and more than 1,300 men and boys were confirmed. Some who had long abstained from the practice of religion came, followed the sermons, and went to the Sacraments, so that the Bishop, seeing what was done, exclaimed-"Surely here we have the most extraordinary miracle that our Lady of Perpetual Succour could work." The mission was closed on Sunday, the 19th of January, and on the next evening a large body of men assembled in our church to listen to an exposition of the rules and idea of the Confraternity, and to give in their names as members. This was the first meeting of the Confraternity On February 23rd the present in Limerick. large Crucifix, which stands in the yard before the church, was blessed as a Mission Cross, in memory of the mission and of the establishment of the Confraternity of the Holy Family.

In this year the Sacristy was provided with the present very beautiful sets of cupboards and drawers for the furniture of the altar.

The Devotion of the Forty Hours' Adoration was introduced, and the first stone of

the Chapel of Our Lady of Perpetual Succour was laid. This was in October.

In the following year, 1869, the present organ was built, and on August 4th it pealed forth its first notes in the service of God's house. The 15th of August of this year saw the new Chapel of our Lady of Perpetual Succour opened. On that day there was a Solemn High Mass and a grand procession round the church, to escort Our Lady's picture to her new shrine. There Our Lady has remained for the past thirty-four years, the object of a wide-spread devotion. Few who have visited the church since that day have failed to kneel before the holy picture, and many have not let a day pass for years without praying at the shrine of her who "succours the miserable, helps the fainthearted, and cheers those that weep."

Many improvements have since been made in the Chapel of Our Lady of Perpetual Succour that have practically renovated the whole shrine: the walls were covered with costly mosaic panels, and the roof and windows ornamented with stained glass of rare beauty during the Rectorate of the Very Rev. J. Magnier.

There is nothing worthy of special mention recorded of 1870. In the October of 1871, the news reached Limerick that Our Holy Father, St. Alphonsus, had been proclaimed a Doctor of the Universal Church, by Pope Pius IX. This was a great honour for St. Alphonsus and a great joy to his children.

Very few amongst the saints, and these such men as St. Augustine and SS. Thomas Acquinas and Bonaventure, had been honoured with this title; and such a title, while doing honour to our sainted Founder, gave greater authority to his opinions and writings. At the time of his Beatification and Canonization his writings had been all carefully examined by the Holy See; they were each and all again examined before he was declared Doctor of the Universal Church, and were not alone proclaimed free from error, but strongly recommended to the faithful in all ranks of life.

Needless to say there was great rejoicing at Mount St. Alphonsus, upon the good news of Our Holy Father's new title and honour. Two Solemn Masses of Thanksgiving were celebrated on April 10th and 11th, and later on in the year a Solemn Triduum was kept to rejoice and give thanks to God for this great favour. On July 2nd, 1871, Very Rev. Father Bridgett ceased to be Rector of Limerick. He had held the office for six years, and had been about nine years altogether in Limerick at this time. In later times he was again at Mount St. Alphonsus, and again Rector, but now he was changed to Clapham, in London, where our Fathers have long been established.

During the six years of Father Bridgett's Rectorate the names of many well-known and well-beloved Fathers are found among the Community. It still possessed Fathers Harbison and Bradshaw, as well as Father Johnson, who was regarded with very special and tender feelings of love by the people. Father Doherty, then a young Father in the Community, was beginning his ministry, while Father Hall, during these years, was attracting immense congregations to the church by his eloquence. The other members of the Community were Fathers Livius, Gibson, Doyle, John Connolly, Geoghegan, Cameron, and Lalor. All these have now passed to their reward. Further on in this narrative a short account of each will be given.

#### RECTORATE OF FATHER O'DONNELL.

In July, 1871, Father Bridgett was succeeded in office by the Very Rev. Father Edward O'Donnell. The newly appointed Rector had come from another house where he had previously resided for a few years. For more than ten years he governed the Community in Limerick, and was re-appointed Rector four times in succession, continuing in this office until his death, which took place in 1882.

In the seventies, Our Lady of Dolours' Chapel was built, and the first Mass was said at its altar in December, 1875. In the course of the previous month of March the stained glass window, representing several scenes of Our Lady's Sorrows, was erected in the right transept over the Dolours' Chapel. In the opposite transept, a corresponding window

was placed in the same month, over the present Sacred Heart Chapel, in honour of the Sacred Heart. About this time, also, was given the circular window, which throws light upon the decorated ceiling above the Altar of Our Lady of Grace.

The foundations of the church tower were laid in March, 1876. The late Mr. John Quin, one of our chief benefactors, had offered £5,000 for its erection. When this generous offer was submitted to the Most Rev. Father General in Rome, he did not at first see his way to accept the proposed gift. When his decision became known in Limerick there was great disappointment. The people's feelings speedily found expression in a public petition, which was laid before the Father General, and this constrained him to yield to the universal wish of the citizens, with the result, as we have stated, that the foundations were laid in March, 1876. Two years were to pass before the building was completed. The foundation stone was blessed and laid with great ceremony, on 18th June, 1876.

In this year, also, the Chapel of the Sacred Heart was built, and the first Mass was celebrated there in November. The next year, 1877, brought a further addition to the church in the form of the present commodious confessionals. These were made and placed in position during the months of March, April, and May. The tower was finished in September, 1878.

Very Rev. Father O'Donnell, who was exceedingly beloved by all throughout his prolonged term of office as Rector of Mount St. Alphonsus, fell into ill health between the years 1880 and 1881. He had been obliged to seek change of air several times, and now once more left Limerick with a view to regain his health. It was on this occasion that Very Rev. Father Bridgett, whom Father O'Donnell had succeeded some ten years before, arrived in Limerick, being appointed Vice-Rector, to take Father O'Donnell's place, September 8th, 1881. For some months Father O'Donnell continued to battle against the malady that was hurrying him to the grave. At length he gave up his soul to God in our house at Perth, in Scotland, on the 25th of February, 1882.

While Father O'Donnell was Rector, the high wall, that runs along the public road from the yard in front of the church to Laurel Hill Avenue, was built. Father O'Donnell caused this wall to be built several feet inside our boundary so as to give more space for the road and footway. During his Rectorate, also, a number of Fathers took up residence for the first time in Limerick house. Their names are still familiar to the people. One of these was Father A. Barry, who is at the present time a

This foundation was begun in 1876.

Many Fathers, now living, were in Limerick in that year. We may mention Father Sampson who is still in Ireland; Fathers O'Farrell and O'Neill who have gone to Australia; Fathers Lombard and Shea now in England; and Father Urbany who is in Germany.

Only one month before death took Father O'Donnell, it claimed another member of the Community, namely—Father Doyle, who died on the 21st January, 1882. R.I.P.



VIEW OF CHURCH AND MONASTERY FROM THE GARDEN.

member of the Limerick Community. At this time, also, Fathers Berghman and Graham came. Many others belonged to the Community in these years, but they have all since died. We recall Fathers Stevens, Leo, Crofts, Moynahan, Frohn, Patrick Tierney, James Connolly, and Peter Hahnengraf. R.I.P.

Father Harbison, who belonged to the Community from its very early days, left Limerick, while Father O'Donnell was Rector, to found our house of St. Joseph, Dundalk.

From 1881 to 1884 Father Bridgett ruled the house as Rector once more. This second term of office does not offer so many events to chronicle as the first. On the 11th of February, 1883, Mr. John Quin, who had ever been one of our best and most generous friends, died. Throughout the last solemn moments Father Rector assisted at his bedside. R.I.P. Our prayers follow this kind benefactor that God may crown his good deeds with an abundant reward.

As early in the history of our foundation as 1868, Father Bridgett had established a Lending Library, providing the books, and giving the care and custody of them to some persons in business in the city. For a time it worked fairly well, but in 1882, for many reasons, it was discontinued. Father Bridgett made over a large part of this library to the Pilots, who have their quarters on Pilots' Island in the River Shannon.

In July, 1883, the work of decorating the church, which had been in hand for some months previously, was completed. Then, for the first time, the large limestone piers within the sanctuary were painted. This was the second occasion on which the apse was decorated. Mr. Henry O'Shea executed the painting of St. Alphonsus which is placed above the chancel-arch. At the same time the beautiful figure of the "Ecce Homo" was made by Brother Felician and placed in the recess at the right hand side of the church near the porch.

The October Devotions were held in our church for the first time in 1883. The Litany of the Blessed Virgin and the Joyful Mysteries of the Rosary were said every day after the 7 o'clock Mass; after the Mass at 8 o'clock the Litany was again said, and the Sorrowful Mysteries recited, and at the evening devotions the Litany was said a third time, followed by the Glorious Mysteries. There was, moreover, a solemn procession on each Wednesday and Sunday evening, at which the entire Community recited aloud the Rosary, and the people who attended in large numbers answered with much fervour.

In the November of 1883, what is called a "Second Noviciate" was begun in Limerick, for the younger Fathers, in preparation for the missions. It was to have lasted for six months, but had to be discontinued early in the following year owing to the presence of a contagious illness in the Community. In the May of 1884, Father Bridgett ceased to be Rector, and was succeeded by Father O'Connell.

In July of this year died M. de Prins, who had been organist of the church for twenty two years. He was a native of Louvain. He came to Limerick in July, 1862, and at once set to

work to organise a choir for the new church which was to be opened in December. Whilst the services were held in the temporary church several ladies sang in the choir, but no ladies have ever been members of the choir in the present church. Mr. Fagan, Clerk of the Crown, who showed himself so great a friend of the Community during the building of the church, is mentioned as a prominent member of the choir from the very beginning.

M. de Prins was most faithful in the discharge of his duties as organist. never absent from his post, and it is even said of him that he was not known to have been He took great pains in ever a minute late. training the members of the choir and had become very popular with them. At first the church possessed only a harmonium; later a small organ was procured, and finally the present large instrument was built. Prins was in failing health for some years before his death, yet he would not suffer his illness to interfere with his duties as organist. Though the Fathers of the Community begged of him not to attend in the choir during the long services of the Holy Week previous to his death, he absolutely refused to remain away. God gave him a very holy death. R.I.P.

#### THE JUVENATE.

Following the order of events we now come to the establishment of the Juvenate. This is a small boarding-school exclusively for boys, who, later on, intend to become Redemptorists and give promise of having a true vocation to the Congregation of the Most Holy Redeemer. The necessities of the times have compelled the Superiors to open similar institutes in other Provinces of the Congregation. The classes are conducted by Fathers in the Community devoted almost exclusively to the office of teaching.. When their course of study at the Iuvenate has been completed, the boys enter the Noviciate, and, after a year of trial, if they persevere, are permitted to make the Religious Vows and become professed members of the Congregation. Since the foundation of the Juvenate in Limerick, on the Feast of St. Teresa, October 15th, 1884, more than a hundred boys have been admitted into it. Many of these have passed through the Noviciate and have been professed, and several are now Priests.

In 1899, an important change was made in the system of education in the Juvenate. Previous to this time the boys had followed a course of studies laid down by the Superiors, it was now decided that they should enter for the public examinations of the country. From this period the programmes of the Intermediate Education and the Royal University of Ireland have been followed.

About the same time that the change in the system of studies was effected, another change was deemed desirable. Heretofore the Juvenists had not been allowed to spend the time of vacation at home; this strict rule was modified, and the boys, having spent a month of the Summer holidays at Kilkee, were allowed to go home for a few weeks before the studies began.

In 1902, a new wing was added to the house, devoted entirely to the needs of the Juvenists, and affording ample accommodation for the requirements of health and study. At the present time there are twenty three boys in the Juvenate.

The following Fathers have held the office of Director of the Juvenists: Fathers Cleary, Thompson, P. P. Murray, MacNamara, Murphy, and Walsh.

THE CONFRATERNITY OF OUR LADY OF PERPETUAL SUCCOUR AND ST. ALPHONSUS.

This is a Sodality exclusively for women. Its public exercises of piety consist of a General Communion of the members, which takes place, at the present time, at the 8 o'clock Mass on the first Sunday of each month, of a monthly meeting at 4 o'clock in the afternoon of the same Sunday, and of a week's retreat every year, during the time closely preceding Lent. Many of the members, moreover, attend Holy Mass, which is celebrated at 7-30 a.m. on Wednesday, at the Altar of Our Lady of Perpetual Succour, and offered up for those who belong to the Confraternity. Father O'Connell first organised this Sodality and had a retreat preached to the members in the December of 1884. From

that time until his death he laboured zealously for the spiritual welfare of this Confraternity. The retreat in December, 1885, was given by Father Harbison, then Rector of the Redemptorist house in Dundalk. Since then the Confraternity of Our Lady of Perpetual Succour and St. Alphonsus has gone on regularly from month to month, and year to year, doing, we hope, solid good to souls.

On the 3rd of February, 1886, the Most Rev. Dr. Butler died. He had been most kind to the Community at Mount St. Alphonsus, and his death was much regretted by all the Fathers. The writer of the annals of the house says of him: "He led a saintly life, had worked wonders in his diocese, and was loved and esteemed by all." Dr. Butler had been Bishop for almost twenty five years. On February 7th, his remains were borne from the Palace, Corbally, to St. John's Cathedral. The men of the Confraternity of the Holy Family walked in the funeral procession, and three of the Fathers attended. At the interment, which took place two days later, all the Fathers were present to pay a last tribute of respect and gratitude to him who will ever be remembered as a great friend of this Community. R.I.P.

On May 26th, 1886, the Apostolic Brief arrived in Limerick, naming our present Bishop, the Most Rev. Dr. O'Dwyer, successor to Dr. Butler. He was consecrated on the Feast of SS. Peter and Paul, and at this sacred ceremony the Community was represented by our Father Provincial, together with Fathers O'Connell, Harbison, and A. Barry.

We owe much, as a Community, to his Lordship, and especially for the great interest he has always shown in the Confraternity of the Holy Family. It was his Lordship that some ten years ago caused the Boys' Division of this Confraternity to be established in our church.

No details of general interest have been recorded for the year 1887. In March of the following year, Father O'Connell became very ill on returning from a mission, in which he had over-taxed his strength, and was obliged to go for change of air and rest to St. Joseph's, Dundalk. As it was feared that his illness would be prolonged, Father O'Laverty was

sent to Limerick as Vice-Rector. A few months, however, made so great an improvement in Father O'Connell's health, that he was able to return to his Community on May 25th, and resume his duties as Rector. This change for the better, unfortunately, did not prove to be of long duration. On 22nd January of the next year, all Limerick was shocked by the news of his almost sudden death. He had been in good spirits, and seemingly in good health, during the morning hours of the day. At noon, he was called to the church to hear a confession, and while doing so was seized with an attack of apoplexy. When he had been taken to his room the last Sacraments were administered without delay. Though he soon lost the power of speech he seemed to continue conscious up to the last. He died in the afternoon of the same day. He had been much loved by the people, and the grief at his tragic death was universal. R.I.P.

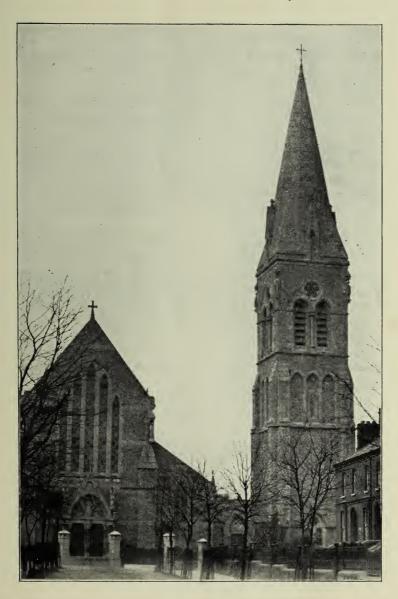
On the 12th of February, Very Rev. J. Magnier became Vice-Rector of Limerick.

The last occasion on which mention was made of some of the Fathers who lived in the Community was, when recording the death of Father O'Donnell, which occurred in 1882. Between that time and the year 1889 many new names appear. Father Cleary, who was the first Director of the Juvenate; Fathers Walter Barry, Griffith, and Ryder, all three in succession Directors of the Confraternity of the Holy Family. Father Plunkett who, it may be remembered, had been, as early as 1862, the second Rector in Limerick, was at this time once more a member of the Community. Father Thompson, who succeeded Father Cleary as Director of the Juvenate, and afterwards died in Australia, was then attached to this house, as was also Father John Magnier, afterwards for many years Rector, and at present Consultor to the Most Rev. Father General. Fathers Hayes, Bernard Howell, Davenport, Stebbing, and Langley are found amongst the Community, together with Father P. P. Murray, who for over ten years was Director of the Juvenate, having been appointed to that office, in succession to Father Thompson, whose health had given way. The list includes Father Healy, also Father Palliola,

who after a distinguished career in many lands, after much missionary labour, and numerous deeds of charity, has had conferred upon him a singular mark of honour by being placed over the Church of St. Joachim, Rome, a church built by the faithful to commemorate the Jubilee of the late Pope Leo XIII.

The Feast of St. Alphonsus, August 2nd, 1889, was made memorable by the consecration of the high altar, and that of Our Lady of Perpetual Succour. Before that time portable altar stones had been placed on the tables of the permanent altars and used for the Holy Sacrifice; now two of the permanent altars were consecrated. The Most Rev. Dr. O'Dwyer consecrated the high altar, and that of Our Lady of Perpetual Succour was consecrated by the Most Rev. Dr. Corbett, Bishop of Sale, in Australia. On the 20th of October in the same year, the Most Rev. Dr. Gross, C.SS.R., Archbishop of Oregon, consecrated the altar in the Sacred Heart Chapel. During the next year, 1890, the confraternity room was extended and made as we find it to-day.

On June 24th, 1890, the Community of Mount St. Alphonsus were thrown into mourning by a sad drowning accident that befell one of our Juvenists at Goleen Bay, outside Kilkee. The boys, with their Father Director, had been spending some time in Kilkee, where, as it is customary every year, a house had been taken for them. On this particular day they were taking a bathe in an apparently safe place, when a sudden wave swept over what a moment before had been dry rocks. few moments no one could know what was happening to the others, but when the rush of waters had subsided, it was seen that young Charlie McSweeny was struggling for life out in the angry waves at the mouth of the bay. Every effort was made to save him, a few of the boys risked their lives, and almost lost them, in seeking to help their drowning companion. All was in vain. The strength of each succeeding wave was too great to be overcome, and the current swept the poor boy rapidly out of human reach. He sank beneath the wild and merciless waves, a fitting emblem of the life which he was leaving. He had been a good, holy, lovable lad. The companions who were struggling to rescue him heard him utter more than once, short prayers to Jesus and Mary, the Help of the Dying. It is remarkable that in the list of resolutions which he had written edifying christian resignation, and blessed the hand of God that took from them their child. The body was sought for by Father Hall, with many poor fishermen of the place, and was found four days after the sad death in such an



THE CHURCH TOWER.

out during the retreat given to the Juvenists in the Holy Week previous, one was: "To pray daily for a happy death." This sad fatality was a great blow to our Community. His good Catholic parents bore their loss with a most extraordinary manner that it was deemed miraculous by many. The remains were brought to Mount St. Alphonsus, a Solemn Requiem Mass was sung for the repose of the innocent soul, and Charlie McSweeny now lies

under the altar close to the remains of many who had died aged Redemptorists. R.I.P.

For the year 1891, we have further to chronicle two additional sad events. In the May of this year two of the Fathers died, both under sad circumstances. Father Wm. Burke died of pneumonia, on May 14th, after an illness of only a fortnight's duration. He had charge of the Confraternity of the Holy Family for some time, and was very popular with the men, being of a genial and kindly disposition, and at the same time indefatigable in his self-sacrifice. He seemed to be a strong robust man, so that when his death became known it caused a painful surprise to all. R.I.P.

This death was quickly followed by that of Father James Connolly. He was a man of very apostolic spirit. Though for a considerable time in failing health, he continued to work to the best of his power for the salvation of souls. He died on May 29th, while on a mission in Newtown Sands, Co. Kerry. When the news of this second and so sad loss reached Limerick great sympathy was felt and shown by the people for the Community. A very great gathering of Confraternity men met the funeral at the Railway Station, and bore the remains of dear Father Connolly on their shoulders back to Mount St. Alphonsus, but all this will be described later on. R.I.P.

#### GENERAL MISSION IN LIMERICK.

In the last week of November, 1891, a Children's Mission was given in three churches of the city: The Cathedral, St. Michael's, and our own church. The attendance reached 5,000 children. The General Mission followed closely upon this.

His Lordship the Bishop had been to Rome, on the customary visit "Ad Limina." His return was signalized by the holding of a General Mission throughout the city. Three weeks before Christmas was the time chosen. The work was solemnly opened by his Lordship the Bishop on Saturday evening. All the Missionary Fathers and most of the secular clergy of the different parishes were present. The people were strongly and earnestly exhorted by his Lordship to avail themselves of

the graces God in His mercy was about to bestow upon them. The missionaries engaged in the Cathedral Church and at Mount St. Alphonsus were the Vincentian Fathers, while our Fathers were occupied in St. Michael's, St. Mary's, St. Munchin's, and for the last fortnight the Dominican Fathers kindly invited us to preach in their church. The mission was well attended. One beneficial result that accrued therefrom may still be witnessed in the Boys' Confraternity, established in our church. The meetings of this branch of the Holy Family are held on Wednesday evening every fortnight.

In January, 1892, the Community at Mount St. Alphonsus was severely tried by sickness in the shape of influenza. Two lay brothers were called to receive their reward. These were Brothers Maurice Bradley and Peter Franken. The latter had worked with the Fathers in Limerick almost from the very beginning. R.I.P.

Towards the middle of this same year, at a meeting of the Confraternity of Our Lady of Perpetual Succour, a new window was unveiled in the church. It was the gift of the Confraternity, and was erected to the memory of their late beloved Director, Very Rev. John O'Connell. The work was entrusted to Mr. Ashlin, architect. The scenes represented are chosen from the life of the Evangelist, patron They are beautiful in of the deceased. thought and execution. One scene pictures to us the calling of St. John to the Apostolate. Our Blessed Lord is represented standing on the seashore. St. John, accompanied by SS. Peter and Andrew, are in a ship on the Lake of Galilee. There is traced in the countenance of the Evangelist that purity and love that won for him the title of the "Beloved Disciple." The other scene is even more beautiful, bringing to our minds, as it does, the touching scene at the last supper, where the youthful Saint and Apostle is resting his head on the Bosom of his Lord.

In the month of June the Confraternity of the Holy Family conferred a similar token of their gratitude and veneration on their late zealous Director, Rev. Father William Burke, by erecting to his memory a stained glass window. Rev. Father Burke was Director of the Confraternity at the time of his death, which came upon him while he was in the midst of his apostolic labours. The window portrays two scenes in the life of St. Alphonsus. In one we see the Saint visiting the sick in the hospitals, in the other he is represented gathering the poor of Naples around him, preaching to them and forming them into a Confraternity. It would be difficult to find anything that brings out more strikingly the life-work of their deceased Director, who was ever devoted to the sick in the hospitals of the city, and to the instruction of the men at their weekly meetings.

In May, 1893, Rev. Father Magnier ceased to be Rector of Mount St. Alphonsus. Rev. Father Vassall, who succeeded him, devoted his attention to the decoration of the sanctuary, and to the completing of the adornment of the Chapel of Our Lady of Perpetual Suc-When finished, the shrine was once more opened to the people with the celebration of a Solemn Triduo. Rev. Father Vassall was Rector of Mount St. Alphonsus for eighteen months, the shortest period of time that the office has ever been held. leaving Limerick, he was appointed Rector of our house at Bishop Eton, near Liverpool, and Rev. Father Griffith, who was at that time Rector of Bishop Eton, was nominated to the Rectorate of Mount St. Alphonsus.

On the completion of the decoration of the Chapel of Our Lady of Perpetual Succour, some of the donations subscribed remained untouched. With these the re-adornment of the Altars of Our Lady of Grace and St. Joseph was commenced. In 1895 the decoration was extended by Rev. Father Griffith to the nave and side aisles. In these latter, the work is not elaborate, yet the effect produced in the whole church, is lightsome and pleasing. As to the chancel, the decorative design is on a larger scale. The ground work of the ceiling, like that of the side chapels, is of stone-blue, wrought throughout with foliage designs, interlaced with monograms and suitable inscriptions. The large gable of the chancel was made a masterpiece of foliage production. Green and gold are the colours principally

introduced, and the back ground is of dark crimson. At the apex there is a painting of St. Alphonsus with two attendant angels. This was the work of Mr. H. O'Shea. It would be of little interest to the general reader to give any further detailed descriptions of the decoration. It suffices to say that the entire church was decorated, including the high altar, many parts of which were now decorated for the first time. The whole work was brought to a fitting close, by the polishing of the six large pillars dividing the nave from the side aisles. About this time, also, two more stained glass windows were erected. One of these is the large window which may now be seen in the epistle side of the sanctuary. In this window, the figures are, at the top, Our Lady of Perpetual Succour, underneath, the Arms of the Congregation of the Most Holy Redeemer, in the centre there is an image of St. Alphonsus in his Episcopal robes, and on either side Blessed Clement and Blessed Gerard are represented in the Redemptorist habit.

In the November of 1896, Rev. Father Griffith left Limerick to found a monastery in the city of Belfast. On the 14th of the same month, Rev. Father Healy was appointed Rector of Mount St. Alphonsus. During his Rectorate the Limerick Community lost by the death of Brother Felician, one of the pioneer lay brothers of the Congregation in Ireland.

Towards the close of the year 1897, the Fathers were honoured by the visit of a distinguished American Redemptorist in the person of the Very Rev. Father Schwarz.

While Rector of Mount St. Alphonsus, Rev. Father Healy was very indisposed, suffering greatly as he did, from heart disease. He was unable to leave his room, and as there seemed to be little or no prospect of his recovery, Very Rev. Father Boylan came to Limerick in 1897 as Vice-Rector. Rev. Father Boylan's term of office as Vice-Rector was only of four months' duration. At this time our Most Rev. Father General erected the Irish houses into an independent Province. With this fact, a New Historical Era is opened at Mount St. Alphonsus, Limerick.

Before speaking of the new Irish Province, we must briefly pass in review the names of those Fathers that are met with, from the time Very Rev. Father Magnier became Rector, in 1889. In the early part of this period we find in the Limerick Community, Very Rev. Father Boylan, who filled many important offices, and as we shall see, became later on the first Irish Provincial. During these years, the responsible position of Director of the Holy Family was held by the Rev. Fathers Vassall, Bannon, and Tierney. The name of the "Grand Old Man" of the Limerick Community, Rev. Father Lambert, is met with; also that of Rev. Father Walsh, who was principally engaged in the education of the Juvenists. Then it was that Father John Burke, brother to Father William

Burke, who died Director of the Confraternity, and Father Nicholson, delighted many by their Fathers Langley, P. Murray, preaching. Peeters, E. Howell, Leo, and Lowham began their missionary life at various times within this period. Father Timothy Power who had filled high offices in other Communities, now came to Mount St. Alphonsus; and Father Berghman having coming back from Australia, became once more a member of the Limerick Community. The names also of Father Helsen, a native of Holland, Fathers Bingham, MacNamara, Collins, Campbell, and Hull are on the Community roll at one or other time during the period mentioned.

## THE IRISH PROVINCE C.SS.R.

APRIL, 1898.

Previous to the formation of the Irish Province, the Redemptorist houses in Ireland and Australia had been united in one Province with those of England and Scotland. This had been the case since 1865. Similarly before this date the houses in Ireland and Great Britain had been united to the Dutch Province. It is the ordinary course followed in Religious Orders, to divide them into Provinces as they develop and spread into different countries, that so they may do their work more efficaciously, and be more easily governed. This is in the natural order of things; for every country has its own peculiarities and special needs, even in its moral and religious life, so that what meets the requirements of one country may be quite unsuitable elsewhere. For many years it had been foreseen that the time was coming when Ireland should form a separate Province. So in the year 1898, on the Feast of Our Lady of Sorrows, which is celebrated on the Friday before Palm Sunday, the Most Rev. Father General signed the document which made two of what had hitherto been one, forming the Redemptorist houses in Ireland and Australia into a distinct Province

Very Rev. A. Boylan became the first Provincial of the new Province, and the Limerick house was honoured by being made his place of residence. Our Community therefore, from this time, while it continues, as the other houses in the Province, to be ruled by the Father Rector who is the appointed head of the house, has within its members the Father Provincial, who is Superior over all the Rectors and houses in the Province. At the same time that Very Rev. Father Boylan assumed his higher office Father O'Laverty became Rector. It was during his term of office that the foundations of the present new Juvenate house were laid. The foundation stone was blessed on March 25th, 1901. The work was carried out in a most satisfactory manner by the contractor, Mr. P. Kennedy.

Father O'Laverty had not been a year Rector when the sorrowful shadow of death fell upon the Community. Father Healy died on the 2nd November, 1898, All Souls' Day. In the May previous, Mr. Thomas O'Connor, who had been for many years a devoted member of our choir, and ever most faithful to the Community, was called by God to his reward. R.I.P. In the November of the following year, Father James Hartigan closed his eyes in death at Mount St. Alphonsus; and again in 1901, Father Geoghegan, who had long

been in the Community, after a tedious illness, gave up his soul to God on the 3rd December. R.I.P. Thus, for three successive years, death visited our home, taking from amongst us a much-loved confrère.

Here, too, we have to record the death of

On the last night of the year 1900, a Solemn Midnight Mass was sung in our church, as in other churches throughout the world, at the desire of His Holiness Pope Leo XIII. On this occasion all the churches in the city were thronged to 'overflowing by the faithful.



INTERIOR OF CHURCH.

one of our Juvenists. Willie Donovan, after a short illness which he bore with most edifying patience, died a beautiful death, giving up his young life to God on November 8th, 1900. He was a most guileless, innocent boy, and of a very amiable and gentle disposition. R.I.P.

Earlier in this year a statue of St. Columbcille was put up in the church; it stands on a carved bracket near the door of the Confraternity room.

On May 2nd, 1901, Father O'Laverty ceased

to be Rector of Mount St. Alphonsus, and was succeeded by the present Rector, Very Rev. John MacNamara. Very Rev. Father Boylan continued as Provincial. Towards the middle of the next year, 1902, the new wing or Juvenate was finished, and a beautiful statue of our National Apostle was placed in a niche

in the gable end, which looks on to the road.

In September, 1902, a "Second Noviciate" for junior Fathers was begun, and continued for almost six months. Mention has already been made of the first Noviciate of this kind ever held in Limerick; it took place in 1883, while Father Bridgett was Rector.

## THE JUBILEE YEAR, 1903.

THE present Jubilee year opened sadly with the death of our very dear confrère, Father Lambert, who died on January 29th, after a few days illness. He was in his eighty-fifth year, was fifty-five years a Priest, and twenty-seven years a Redemptorist. R.I.P. In March the work of building the new chapel in honour of Blessed Gerard was begun. Mr. Ashlin is the architect, and Mr. P. Kennedy the builder. At present the altar and internal decorations are being prepared, and will, we hope, soon be erected. The chapel when completed will, it is thought, rival in beauty that of Our Lady of Perpetual Succour. distinctive feature of the new chapel is that it is lighted from the roof. As in Our Lady's Chapel, there is a double roof. The outer one is of thick plate glass, and the inner, curved roof, made of pitch pine, beautifully wrought, is formed into forty-eight panels, which are filled with stained glass. It is a pleasure to be able to record that all is of Irish manufacture. and a credit to Limerick carpenters, who have executed the wood work, and to Messrs. Early and Co. of Dublin, who have made the stained glass. The altar also is the work of a Dublin firm, and is of rare beauty. The central object in the altar is the picture of Blessed Gerard. the same towards which the faithful have such devotion, and before which so many prayers have been said, and so many novenas made. The picture, with its frame, is surrounded by an outer frame-work of enamelled mosaic, and two beautiful mosaic enamelled panels in gold and white stand on each side of the picture. The altar is mainly made of

Caen stone, but marble slabs and pillars, much of the material being from Irish quarries, relieve the white sameness of the Caen stone and add largely to the beauty of the altar. The great side pillars are of Midleton marble. In the front of the altar, in the centre of a beautifully carved panel, is the monogram of Blessed Gerard. The interior decorations of the chapel are entirely in mosaic, either enamelled mosaic or ceramic.

Above the altar, filling up the arch, is the figure of Blessed Gerard being borne aloft to Heaven, and surrounded by angels. On each of the side walls of the chapel are three large panels in enamelled mosaic, each one representing different scenes from the life of the saintly Brother. The floor and the spaces on the walls left vacant between these panels, are filled with ceramic mosaic of beautiful Celtic design. The floor, especially, is very beautiful. Upon it, in front of the altar, is traced a large Celtic cross, and on either side is that marvellous Celtic scroll work, which is so admired by artists.

There are four noble pillars in Cork marble at the entrance to the chapel. Between these, on the floor, can be seen the Arms of the Congregation of the Most Holy Redeemer. When finished this beautiful shrine will truly be a glory to God and his Beatified Servant, a powerful incentive to the devotion of the faithful, and a standing prayer, ever pleading with Blessed Gerard for the munificent donors who have done so much to promote his public worship.

#### CONSECRATION OF THE CHURCH.

WE now come to an event of the immediate future. In honour of the Golden Jubilee of our establishment in Limerick, his Lordship, the Most Rev. Dr. O'Dwyer has added to the very many acts of kindness he has ever shown us by consenting most willingly to Consecrate the Church.

The Consecration of a Church is a very sacred and solemn function. Most churches are dedicated only with what may be styled a minor blessing, which, though in itself holy and impressive, is in the mind of Holy Church of a much less sacred and august character, than the solemn ceremony of Consecration. This latter may in a manner be compared to the Ordination of a priest, for, as the priest by Ordination becomes the anointed Minister of God, so a church by Consecration is in a most special manner made sacred to the Divine worship.

An idea of the solemnity of the function may be obtained from the fact that the ceremonies extend over four or five hours.

In preparation for the Consecration, there have been inserted in the walls, twelve crosses, which will be anointed during the ceremony with holy oil, and before which candles will be lighted hereafter on the more solemn feasts.

On the same day as the Church, the Altar of Our Lady of Grace will be Consecrated. The ceremonies will take place in November.

A BRIEF sketch has now been given of the past fifty years at Mount St. Alphonsus. Most of what has been written gives a description of the material buildings and their adornments; little has been said of the round of Sermons, Confessions, Masses, and other sacred functions that have succeeded each other, year by year, for the last half-century. The reason for passing these by in silence is that their very sameness does not admit of description. Every week the same round of Sunday Masses goes on from the Holy Mass offered up at 6 o'clock in the morning to the last Mass and Sermon at noon. Each Sunday night sees a large and devout congregation assembled to recite the Rosary, to listen to the Sermon, to

adore Our Divine Lord in the Blessed Sacrament and to receive His Benediction.

On Monday and Tuesday evenings the men of the Confraternity of the Holy Family fill the church from 8 to 9 o'clock, and this all the year round. The Boys' Confraternity has its meetings on every alternate Wednesday. There are devotions in honour of St. Joseph at 7 p.m. every Wednesday in the year, and on Saturdays at the same hour devotions in honour of the Holy Mother of God. On the first Sunday of every month the members of the Confraternity of Our Lady of Perpetual Succour and St. Alphonsus come together at the 8 o'clock Mass to receive Holy Communion, and at 4 o'clock in the afternoon of the same day their meeting takes place. On the fourth Sunday of each month the evening devotions are consecrated to a special preparation for a happy death.

Every year there are preached three retreats in the church: the great Retreat for the Men's Confraternity, which begins on Low Sunday and lasts for a fortnight; the Retreat for the Boys' Division immediately following that of the men; and lastly, during the week immediately preceding that in which Ash Wednesday occurs, a Retreat is given to the members of Our Lady's Confraternity. Then there are the General Communions of the Holy Family men in October. These, and their General Communions at Retreat time, form a spectacle scarcely paralleled in the Catholic world. The church is filled with some 2,500 men, and every soul in the church approaches to receive the Bread of Life. In the beginning of November a Solemn Novena is made for the relief of the suffering souls in Purgatory. This was a special devotion of St. Alphonsus.

The Feast of the Nativity of Our Lord is kept with great solemnity. The first Holy Mass on Christmas Morning is at 5 o'clock, and even at that early hour the church is always quite full, while great numbers receive Holy Communion. Then follows a succession of Masses until noon, when High Mass is sung. At the evening devotions the high altar is illuminated with unusual splendour. The crib, a product of dear old Brother Felician's genius, is a great source of devotion, and at the same

time of attraction and admiration to the people.

During Lent, the Way of the Cross is made on Friday evening. In Holy Week, all the solemn ceremonies prescribed in the Church's Liturgy are minutely carried out. The blessing of the Palms, and the solemn singing of the Passion on Palm Sunday, the Office of Tenebræ on Wednesday, Thursday, and Friday evenings, and the Morning Offices of Holy Thursday, Good Friday, and Holy Saturday, are faithfully observed according to the mind of the church. On Good Friday at 3 o'clock, the Way of the Cross is preached, the whole Community going in procession from Station to Station. Ever since the church was built it has always been filled to overflowing at this touching ceremony.

The month of May has ever been kept with great devotion at Mount St. Alphonsus. Every evening during this month there is usually a sermon on the Blessed Virgin. On each of the great festivals throughout the year, High Mass is celebrated. Amongst these especially may be mentioned the Feast of "Corpus Christi," when "The Forty Hours' Adoration" is celebrated. At this time is witnessed that great act of devotion shown by the Catholic men of the city to Our Lord Jesus Christ in the Holy Eucharist, for during the nights that the Blessed Sacrament is exposed for adoration, the men of the Confraternity throng to the church in hundreds hour by hour from

10 o'clock at night until 4 o'clock in the morning.

Since the late Holy Father Pope Leo XIII. established the October devotions, they have been held in our church year by year. On every Sunday evening during the month there is a procession to honour the Queen of the Most Holy Rosary.

These details give an idea of how the year is passed at the Church of St. Alphonsus. From year's end to year's end about three hundred sermons are preached, and the number of Communions administered in the church is always considerably over 50,000.

The members of the Community of Mount St. Alphonsus at the present time are the following: Very Rev. Andrew Boylan, Provincial Superior; Very Rev. John MacNamara, Rector; Rev. Timothy Power, Rev. Albert Barry, Rev. Laurence Hayes, Rev. Thomas Walsh, Rev. John Creagh, Rev. Augustine O'Flynn, Rev. Michael Collins, Rev. Thomas Campbell, Rev. Arthur Maguire, Rev. Thomas Roche, Rev. Bernard Marron, Rev. Armandus Dorsaz, Rev. Patrick Lynch, Brothers Stanislaus, Clement, Jerome, Matthew, Aidan, Eunan, Kevin, and Gerard.

May Almighty God be thanked for His graces in the past, and may His mercy grant that what is to be done in this church for the time to come may be done with pure zeal for His honour and glory and the good of souls.





HERE are many who daily or weekly frequent our church and see much of the Fathers' duties at home, and yet may have very little idea how a Redemptorist's life is passed. His life is a busy one. St. Alphonsus, the Founder of our Congregation, intended that it should be so, for his object was to engage his Priests chiefly in the work of giving missions. Hence, it is when labouring zealously on mission that a Redemptorist may be said to be in his own proper sphere. Numbers of Catholics there are around us, who have no adequate idea of what a mission is. A mission is an extraordinary grace to a parish. The missionary Fathers come to the place to which they have been invited, and, after a solemn opening of the mission, continue, morning after morning, to instruct their hearers, and night after night, to preach the Eternal Truths. A connected course of sermons and instructions is thus given during the mission. A knowledge of the state of the parish is obtained from the local clergy. notable abuse is grappled with, and very often, by God's grace, destroyed. No one is left outside the scope of a mission: the children are instructed, the sick are visited in their homes, and the careless are individually looked after.

None but those who have experience of it can understand the effect of listening, night after night, to the mission sermons, or of living in the mission atmosphere, which begins to pervade the entire parish soon after the mission opens. It enters into every home, fills every soul, stirs every conscience, seeking even, and finding an entrance into the hardened hearts of those who at first stay away determined to resist God and the graces of the mission.

On the third or fourth day from the opening of the mission, confessions begin. A good confession is one of the principal objects of the mission. That all may have ample time to put their hearts right in the sight of God, confessions as a general rule, are heard every day, except Sunday, from 6 in the morning until 4 in the afternoon. The time thus allotted to work in the confessional is, roughly speaking, eight hours every day until the mission ends, whether it be for a fortnight, three weeks or a month.

This is not the place to dwell on the physical exertion that is needed to continue preaching mission sermons for weeks, and sometimes for months together; rather let us call to mind the consolations which missions bring. These are of a heavenly order; for what is more heavenly than to receive the prodigal, or to find the lost sheep, or to restore happiness to many by the conversion of those nearest and dearest to them? In the midst of spiritual consolations one can afford to make light of hardships. A missionary sees, every day, wonders in the supernatural order, which he is convinced are not produced in any

adequate way by him, but by God working through his ministry. We may be permitted to quote from a letter written to his Fathers by St. Alphonsus, in which we see the Holy Doctor's appreciation of missions. It is true he wrote not of Ireland, but of his own country, at a time when morals were relaxed and ignorance was great, still he is recording the known fruits of certain missions. Similar fruits, proportionate, of course, to the needs of the population, may well be expected wherever missions are given according to the plan laid down by St. Alphonsus for his missionaries. This letter was written in 1774. says:-

"Jesus Christ has chosen us from all "eternity and called us into His Congregation, "there to love Him, and to make others also "love Him. . . . He has taken us from "the midst of the world in order to draw us to "His love, and that during the pilgrimage of "this life, by which we must pass into eternity, "we might think of nothing but of pleasing "Him, and of bringing those crowds of people "to love Him who every year, by means of "our ministry, abandon sin and put themselves "into the grace of God. It is generally the "case that when we begin a mission the "greater number of the people of the place "are at enmity with God, but five or six days "have hardly passed by when, behold, num-"bers, as if roused from a deep sleep, begin to "listen to the exhortations, the instructions, "and the sermons. When they see that God "offers them His mercy they begin to weep "over their sins, and conceive the desire of "being reconciled to Him. . . . "light begins to shine upon them, and a peace "hitherto unknown touches their hearts. . . "So that when the mission is over we leave in "the place two or three thousand persons to "love Almighty God, who before were living "at enmity with Him, and were not even "thinking of recovering His grace."

The knowledge of the great good that is consequently done is an immense source of consolation and strength to one who has even an ordinary regard for God and God's cause. Considered in itself the work is most holy: preaching Jesus Christ, instructing those who

are ignorant of what is necessary and profitable to their salvation, bringing those who have offended God to sentiments of sorrow and repentance for their sins, stirring up the careless and urging them to become true servants of God, kindling the love of Jesus Christ in the hearts of men, leading men to be chaste, sober, honest, loving their neighbour and forgiving; and all this for God's sake; thus co-operating efficaciously with the Pastors of souls in saving and sanctifying their flocks.

THE first mission given by the Redemptorists in Ireland was in St. John's Cathedral, Limerick. The second in order was at Omagh, Co. Tyrone. Both were preached in the year 1851. Next year similar missions were blessed with great results in Londonderry; St. Michael's, Limerick; Westland Row, Dublin; Enniskillen; Waterside, Derry; and Letterkenny. In this same year a Nuns' Retreat was conducted by one of the Fathers at Baggot Street, Dublin.

Towards the end of 1853, the same year in which our house at Limerick was founded, there was a renewal of the mission at Omagh. It was about this time that Father Harbison joined our Congregation. Missions were, likewise, given at Gorey, Co. Wexford; Randalstown, Co. Antrim; and in the towns of Wexford and Strabane. A Retreat for ladies was given at Laurel Hill Convent, Limerick, while Ferns was the first diocese in Ireland whose clergy made the spiritual exercises under the direction of a Redemptorist Father. About the same time the Nuns in Wexford made a Retreat conducted by one of our And at Limerick, in St. Michael's Church, a Children's Mission was preached by Father Furniss. This Father was the originator of missions, exclusively for children, and laboured for many years with marked success in his favourite work. At the close of St. Michael's Mission, by the authority of the Bishop, Most Rev. Dr. Ryan, Father Furniss established a Confraternity of the Holy Family for girls. It was the first of the kind established in Ireland. This Confraternity has long since ceased to be. Though it is now forgotten, the fact should not remain unrecorded that

St. Michael's has the honour of having inaugurated within its walls the first of that long series of Holy Family Confraternities, which have worked so much good throughout our country.

These items fill up the record of work done in 1853.

The year 1854 was devoted to missions at New Ross, both in the Parish Church and in the Workhouse; at North Parish, Cork; in Mallow; in the Parish of Barntown, Co. Wexford; at Mount St. Alphonsus, Limerick; and at Athenry, Co. Galway. In this latter place, the Fathers, for the first time of which there is mention, came into contact with the inhabitants of an Irishspeaking district. The brilliant success of missions in other parts was not reached here. Father Bernard, the intrepid missionary, who could move a stolid German or Dutch congregation to deep emotion, who had drawn sobs and tears from his hearers in Cork, Wexford, Limerick,

and New Ross, failed in the effort at Athenry. His want of success was due solely to the fact that the vast proportion of his audience spoke no other language but Irish. Still, much good work was done for God; and we find that about 1,000 persons were confirmed before the end of the mission.

In this same year, 1854, a second mission

was given in Cork, this time in the South Parish. An account of this mission, taken from a Cork newspaper of the day, is of sufficient interest to be inserted here. It gives a fairly accurate idea of missions in those times.

### Mission of the Redemptorist Fathers in Cork,

"Our readers will not have forgotten that in May last the Fathers, founded by St. Alphonsus Liguori, of the Congregation of the Most Holy Redeemer, gave a most successful mission in the North Parish of this city, the results of which were so consoling that the zealous and venerable Bishop of the diocese earnestly desired to see the remainder of his city participate in the same advantages.

"In compliance with his Lordship's desire, a mission was opened on Saturday evening, October 7th, in the Chapel of St. Finbarr, for the benefit of the inhabitants of the South Parish, and of the Parish of St. Peter and St. Paul. The mission was directed by the

Rev. Father Bernard, Superior of the Redemptorist Convent at Limerick, and late Provincial of the Order in the United States. He was accompanied by nine other Fathers, the Rev. Fathers Prost, Theunis, Petcherine, Schneider, Van der Aa, Furniss, Coffin, Gibson, and Harbison.

"The Chapel of St. Finbarr was devoted to



MOST REV. DR. RYAN.

the exercises of the adults, while the exercises of the children, conducted by two of the Fathers, were held in the Franciscan Church, which was most generously lent to the missionaries by the Rev. Franciscan Fathers, who spared no pains in rendering them the most important services during the whole time the mission lasted.

"On the first Sunday, the 8th October, the crowded congregations at the five services of the day, showed most clearly that the faithful of the South Parish of the city were not less eager than their brethren of the North to avail themselves of the blessings of the mission.

"The exercises of each day were as follows: the first Mass was at a quarter to five, after which there was an instruction of halfan-hour on the Sacrament of Penance during the first week; on the Commandments during the second; and on Prayer, Means of Perseverance, and Practical Piety during the last week. At 12 o'clock, immediately after the last Mass, a conference was given, more particularly adapted to the more educated classes of society. In the evening, at 7 o'clock, the principal service commenced, consisting of an instruction on the Mysteries of the Holy Rosary, the recitation of the Rosary by the the whole congregation, a sermon on the Eternal Truths, and Benediction of the Most Holy Sacrament.

"During the course of the mission, instructions were given for the particular states of life, which were productive of the most striking results, and attended with the greatest enthusiasm. On these occasions it was a most edifying and consoling spectacle to witness the large Chapel of St. Finbarr filled to excess, at one time with the married men, at another with the married women, then with the young men, then with the unmarried women, and lastly with the parents, fathers and mothers, and on the following evening with their sons and daughters. Thus the mission continued every day for three weeks, each day bringing with it greater crowds of people, as also fresh manifestations of that eagerness for the Word of God, and that interest in all that is connected with our Holy Religion, for which the faithful people of Ireland have ever been distinguished.

"During the course of the mission there were certain solemnities which we must not omit to mention. That in honour of the Most Blessed Sacrament, the Amende Honorable, was one of the most striking and effective. It took place on the Friday of the first week. The sermon was preached by the Rev. Father Bernard, who had been prevented by indisposition from preaching until that evening. It was on this occasion that the first blow, if we may so say, was given for planting deeply in the hearts of thousands the motives of a solid conversion and the spirit of penance. His must have been a heart harder than stone which was nottouched with the cries of the thousands who were assembled, imploring mercy and forgiveness from the God of Mercy, veiled under the sacramental species, for the injuries and insults offered to Him, alas, by His own children in that sweet mystery of His love.

"The consecration to the Blessed Virgin, which took place last Thursday, will not easily be forgotten. The immense attendance of the faithful, the presence of his Lordship the Bishop, with numbers of his clergy; a procession of eighty innocent children in white, each holding a bouquet of flowers and a wax taper, their offering to the Queen of Virgins; the eloquent and magnificent discourse of the Superior of the missionaries; the enthusiasm of the people, rivalling that of the faithful of Ephesus, when Mary was proclaimed Mother of God; and lastly the chanting of the Magnificat by the clergy and choir, while at the same time the immense concourse of people were saying their beads, produced one of the most wonderful, and we may indeed say, sublime spectacles we have ever witnessed, and proved how the devotion to the Mother of God is one of the most vital and fundamental characteristics of the Catholic religion, the sole mention of which is sufficient to arouse even the most sinful and indifferent, and animate them with a desire of reconciling themselves with God. That this was, indeed, the result of this beautiful service we have most certain proof.

"The other important solemnities were the erection of the Stations, or Way of the Cross, and the Plantation and Blessing of the Mission

Cross, both of which were attended by vast assemblages of all classes of people. These various ceremonies, though extremely difficult to arrange, owing to the concourse of people, were conducted with the greatest order and decorum, under the careful and efficient superintendence of the Rev. Father Theunis, Prefect of the Church and Master of Ceremonies.

"The attendance round the confessionals, from morning until late at night, of itself

the good success of the mission, how much he has at heart the spiritual welfare of the flock committed to his care.

"After the labours of the day, the Fathers, with many of the clergy, heard the confessions of men and boys until near midnight, in the schools of the Brothers of the Presentation. Certainly, there must have been joy among the Angels of Heaven during these days of grace and mercy, when they witnessed not one, but hundreds and hundreds of contrite penitents at



THE CHURCH AND MONASTERY FROM QUIN STREET.

proved that the Word of God had not fallen on a barren soil. We cannot describe the anxiety of the people who waited days and nights without leaving the chapel, in order to reach the feet of the Confessor, and there unburden their loaded and aching hearts. In this arduous, but most consoling part of their ministry, the Fathers were assisted by numbers of the Reverend Secular Clergy, headed by the Very Rev. Dominick Murphy, V.G. and P.P. of St. Finbarr's, who, during the whole mission, proved, by his untiring zeal and devotion to

the feet of the thirty confessors who, dispersed in every corner and nook of the chapel and of the schools, were administering the sweet Sacrament of mercy and reconciliation. In this way a very large number of confessions were heard, and the Bread of Life administered to as many as 20,000 persons, the altar rail being crowded from early morning until mid-day, so that at whatever hour one entered the chapel, there was the priest, with the Ciborium in his hands, and crowds receiving from him their Saviour and their God.

"The same touching and beautiful scenes took place during the whole mission in the chapels set apart for the children, who showed the same zeal and eagerness to participate in the graces of the mission as did the grown-up people.

"At the two general Communions nearly 2,000 children received the Blessed Sacrament, for which they had been carefully prepared by the Rev. Fathers Furniss and Harbison.

"And now what shall we say of the fruits of the mission? How many thousands converted from long habits of sin, and total neglect of religious duties? How many families restored to happiness and domestic union? How many enmities set at rest? How many enlightened more perfectly in the way of salvation, and stimulated to a more perfect and Christian life? Not until the last day will it be fully known how blessed, how merciful were the fruits of this glorious and splendid mission. Years will roll by, and those who attended the mission will have gone to their last account, and still the prayer of thanksgiving will rise from many a heart, and the memory of the good Bishop and the venerable Parish Priest will be held in benediction for having been the means of producing such solid and lasting blessings for the city of Cork.

"On Sunday, the 29th of October, the mission closed. At mid-day there was a Pontifical Mass, sung by the Bishop of the diocese; and in the evening, at 7 o'clock, the Rev. Father Bernard preached the farewell sermon on Perseverance, and gave the Papal Benediction to an immense, and most devout congregation. This last service, the most touching perhaps of the whole mission, made, of course, a most lively impression on the warm hearts of the good people of Cork, who, nevertheless, while giving full vent to their feelings, preserved during the whole service the most perfect order.

"We are sure that we only give utterance to the sentiments of the Rev. Fathers, when we say, in conclusion, that they will never forget the zeal and attention with which his Lordship the Bishop, the Very Rev. Parish Priest, and all the clergy co-operated with them in forwarding, in every possible way, the success of the mission; and we have reason to know that the missionaries desire to express thus publicly their gratitude, as also, in an especial way, to the pious and exemplary Brothers of the Presentation, in whose monastery they were lodged, and from whom they received every mark of attention and good will.

"One more word and we must bring this notice to a close. It is now clear, from what we have witnessed in both the missions given in the city of Cork, that the labours of the Redemptorist Fathers find their true effect, not only among the people properly so called, but in the higher classes of society, who most eagerly availed themselves of the instructions, sermons, and ministry of the Fathers: a most consoling fact, and which, we trust, we shall have many more occasions of recording in the other large missions to which the Redemptorist Fathers are called in various important towns of Ireland."

The annals of 1855 reckon eleven missions and seven retreats given in the course of that year. In this number is included the great mission at Mitchelstown, where, besides the four or five missionaries, from twelve to fifteen priests were kept continuously occupied all through the mission, helping in the incessant work of the Confessional. At this mission very many of the people in and around Mitchelstown were found to be unable to make their confessions in English.

The mission at Kingstown, already made famous in the history of our country, was also preached in 1855, from October 15th to November 7th. Father De Buggenoms was The missionaries were five in number, amongst whom was Father Petcherine. This mission wrought a remarkable spiritual change in that seaport. The inhabitants were very much in earnest about profiting of the graces of the mission, and attended in vast crowds day after day. It is calculated that over 10,000 persons approached the Sacraments. Throngs besieged the confessionals, and the numbers increased so much during the last fortnight of the mission that six priests were engaged in assisting the six Fathers in hearing Confessions.

All this success, blessed and sanctioned by the visible power of God's own Hand, was very distasteful to a black and bitter clique of bigots who championed the Protestant cause in the town. Such a class was neither weak in numbers nor resources in those days about Kingstown. They tolerated their Catholic neighbours going in crowds to the Masses and Devotions from 5 a.m., the hour when the first Mass of the day was celebrated, until evening. But the venom of their bigoted hearts was stirred to rage and hate at the sight of the Mission Cross. This Cross, as is the custom in places where a mission is preached for the first time, had been erected outside the Kingstown Catholic Church. It stood within the church grounds, of course, and was an object of piety for the people's devotion, as was manifest from the numbers who knelt to raise their hearts to God beneath its shadow.

To Catholics it seems strange that persons, professing to be Christians, should hate the Cross, which is the symbol of Redemption. We naturally think such hatred does not become a Christian, but rather belongs to God's avowed enemy. Yet, in the Kingstown mission facts come before us to demonstrate the statement, that heresy and the Cross of Christ have no part one with the other. In our own day, even, many buildings of the Protestant establishment seem to vaunt before the face of heaven and earth their belief that a weather-vane or a chimney stack is a fitter ornament to surmount a place of worship than the Cross of Christ. No wonder, then, that the black-hearted bigots of Kingstown in 1855 showed their animus in a yet more vicious way to prove their hatred for the Cross. occasion was the burning of bad books and immoral literature.

Towards the end of the mission a large consignment of such publications was brought together from various quarters of the town, heaped up in the church grounds and there set on fire. Father Petcherine presided at the holocaust. The burning of such literature is a praiseworthy act. No decent person would object to its destruction, for books of this kind deserve no better treatment. The bigots saw their opportunity and seized it in hopes of

They produced a half-burned revenge. Protestant Bible and proclaimed that Father Petcherine had given it to the flames. There was no proof of this. On the contrary, there was the fact, that a number of Protestant Bibles which had been brought to the Fathers during the mission were all kept by the Superior, Father De Buggenoms, and were not burned. Yet, the half-consumed Bible was as a brand from the burning which set Protestant prejudice aflame. Some of their influential people prevailed on the English Government to enter into a silly prosecution against Father Petcherine. Father had to appear before the magistrates of Kingstown, to be thereby, if possible, disgraced and discredited. No doubt the enemies of our Faith yearned for this issue. But their hopes were blighted; and the trial, instead of being for Father Petcherine's disgrace, ended in a complete triumph.

The Attorney-General of the day, whose name has long since died, appeared against Father Petcherine on the part of the Government, and prolonged the farce for many days. Father Petcherine was acquitted.

There are few places in Ireland which have not, during the past fifty years, had a mission preached in them by Fathers from the Limerick Community. Indeed, if a map of the country were drawn, having alone the names of places inscribed where missions and retreats were given from Limerick, few names of towns and villages in the land could be omitted.

A mission is a great event in a parish, often the greatest that occurs for years. It is the chief event in many a life, and the turning point in many a person's history.

Missions have brought the blessings of peace and concord to many districts previously torn asunder by the spirit of faction and discord. In "The Irish Directory" for 1864, a case is referred to in which Pius IX. congratulates an Archbishop, a Parish Priest, and the Redemptorist Fathers, on the blessings which followed a mission, in which perfect harmony and charity were firmly established, where discord had previously reigned almost supreme. This is not an isolated case; for in many parts of the country the evil custom of

"faction-fighting" had taken deep root, and had borne fruit in innumerable evils, often, even, in the crime of murder. Yet, when the mission came the cause of the disorder ceased, "faction-fighting" was at an end, and long-standing enmities buried for ever with the dead past.

Many eminent persons bore testimony to the good done by means of missions.

The Most Rev. Dr. O'Brien, Bishop of Waterford, writes on April 13th, 1863, to Father Plunkett, then Rector of Mount St. Alphonsus: "It is with great joy and heart-"felt gratitude to God, and those who have been His instruments, that I have to inform you that the mission has wrought the most "wonderful effects. Crowds have besieged the confessionals since your departure, and the priests have had more employment in "that part of their ministry than they ever "remember to have had on their hands before."

The Most Rev. Dr. Butler, Bishop of Limerick, writes December 15th of the same year: "My Dear Father Plunkett—I am most happy "to find that under the blessed influence of "the mission the people of N——have been brought to such happy dispositions."

Two years later, in 1865, Cardinal Cullen sent a letter to the Rector of Limerick in the course of which he says: "As the mission "given by your Fathers is now at an end, I "beg to return you my warmest thanks for "the blessings conferred by their labours upon "this city. . . . Their labours and good "works will never be forgotten in Dublin. "You will be happy to learn that they did not "cast the Gospel Seed in an ungrateful soil. "The harvest was most abundant. "number of Communions given in the church "during their stay amounted to about 25,000. "The church was crowded at every hour from "5 o'clock in the morning to 11 at night. The "city will derive the greatest benefits from "such a mission."

In 1867, the Archbishop of Armagh wrote in the same strain.

The people also showed their appreciation of the missions in an extraordinary way. They attended them often at great personal sacrifice, coming many miles in order to be present at the sermons, and waiting with cheerful patience, often for entire days, at the confessionals. Many a time people remained in the churches all night that they might have a tolerable chance of Confession next day. It was not unusual that the early days of our Irish missions witnessed people who lived at a distance, bringing food with them and staying several days in or about a church where the mission was being held. Even at the present time, when missions and retreats have become so common, the people show the greatest reverence for the mission and the missionaries.

An account which appeared in the Wexford People of 1856, describing the closing scenes of a mission, will serve to show how the people valued the Fathers' labours for their spiritual welfare in those days. We may add that like scenes have often been since repeated throughout the country.

## Conclusion of the Mission in Hook.—The Departure of the Redemptorist Fathers.

"On last Sunday night the great mission of the Redemptorists to the extensive Parish of St. James', or of Hook, as it is more commonly called, was brought to a close. Father Theunis preached the farewell sermon. From an early hour in the morning all the roads leading to the chapel of Templetown were crowded with the good people of this and the neighbouring parishes, anxious to hear the last sermon and to receive the last blessing of these holy men. Before the hour arrived to commence the evening devotions, not only the people of the Templetown district, but the people from the most distant points of the parish: Hook, Ballyhack, etc., were assembled in one dense mass within and all round the chapel. Add to these some thousands from the borders of Tintern and Sutton's Parish, hundreds from Bannow and Adamstown, and you may form some idea of this vast congregation.' The old chapel, though the largest of its style, and furnished with three galleries, could, of course, hold but a fraction of this multitude. The pressure inside was extreme, and it was only a little less in the chapel yard, and even on

the road in front. It is really surprising how the poor people could bear such pressure for so long a time. Anxious to procure a good place they crowded in, at or before 3 o'clock, p.m., and had to remain there until the exercises were over at ten. Yet all was borne patiently, nay, cheerfully and joyfully. When Father Theunis came to tell them that he must now bid them farewell and give them his blessing, I will not attempt to describe the scene. It can be realized by none except those who witnessed it. Tears streamed from every eye; some were forced to give vent to

well. And now the hour of their departure has arrived, the most trying hour of all. The whole parish, the old and the young, the rich and poor, have turned out, resolved to see the Fathers once again before they leave. Whereever one turns the roads and the fields are black with people, making their way to Templetown, or to the road leading to Ballyhack, whence the Fathers were to start for Waterford. The priest's house at Templetown is now surrounded with an anxious throng, the door is thrown open, and the Fathers of the mission having laid aside the graceful habit of



FR. THOMAS DOYLE. FATHER VAN DER AA. FR. SCHNEIDER. FR. THEUNIS. FR. JOHN CONNOLLY.

their feelings in loud lamentations, but what was most moving were the deep sighs and heart-rending sobs which were heard in every part of the immense congregation, and which were rendered more touching, I may say distressing, by an obvious attempt on the part of this fine affectionate people to conceal this tender tribute of their gratitude and love.

"On Monday morning the Fathers had a High Mass for the repose of all the souls of this parish who may be in purgatory. The people attended in vast crowds both to pray for the repose of their departed friends, and to bid the good and "holy fathers," a last faretheir order and assumed the dress worn by the secular clergy make their appearance. The scene is beyond description. Every one is in tears. The good Fathers themselves are quite overcome. They try to calm the people but their broken words and the big tears, which chase each other down their cheeks, increase the sorrow they would allay. Some fling themselves on their knees to get still another blessing, others seize their hands to kiss them. Every one was crying. Every one was calling down blessings upon them. The spectacle was quite overwhelming. The hardest heart could not remain unmoved. But the most

touching sight of all was to witness the effect wrought on that stalwart, rough race of men who dwell upon the coast from Duncannon road to Tintern. See that middle-aged fisherman with sinewy brawny limbs, large whiskers, and bronzed complexion, caught in his frail boat by the midnight storm, that hazel eye of his calmly surveyed its terrors, and that strong steady hand mastered the angry wave, whose spray washed the lantern of Hook Lighthouse. He is now unnerved and agitated, his eyes are bathed in tears, his hands are tremulous, and he sobs like a tender affectionate son over the grave of a departed parent. Whence this extraordinary effect? What has produced this strong attachment? How have four poor strange priests, without scrip or staff, gained in one short month such an ascendency over the people? These are questions we would seriously recommend to the attention of those outside the one fold. Have the missioners of any other denomination ever produced such wonderful effects? Never. At length the Fathers tear themselves away from the people assembled at Templetown, but it is only to encounter greater crowds all along the way. The drivers are obliged to walk their horses fearing to run down the people who fill the road.

"As they approach Duncannon, the crowd increases at every perch. All the village of Duncannon turns out. The Waterford Militia, stationed in the Fort, join the people. They wish to bid farewell to "their own Father Petcherine," and he is equally anxious to bless his "poor soldiers." Now the crowd becomes immense. The people of "The Barony" are waiting at Father Murphy's gate to attend the Fathers to Ballyhack. Father Theunis begins to fear that some accident may occur, so he implores the people in the most affectionate and moving terms to go home. Some could not induce themselves to refuse his request. Others could not bring themselves to leave him. numbers turned back. Great numbers rushed Father Petcherine saw that it was useless to contend against them, so he commenced to say his Rosary with them, and continued to do so from that to Ballyhack; the people, to the number of 2,000 or 3,000 surrounded him and

answered him with all the fervour of their souls. The paternal, tender love of this extraordinary man for the Irish people is only equalled by their admiration and affection for him.

"At length they arrive at Ballyhack; the day is delightful, and the scenery of this spot is beautiful at all times, but now there is an interest flung around it with which it was never before invested. It is generally a silent. dull village, now every window is thronged with spectators, and the hill overhanging the river is black with people. Here the cries of the people become heart-rending. The good Fathers rushed away from them to their boats. Hands and handkerchiefs waved farewells, and the cries and moans of this noble, generous people echoed by the surrounding rocks, and interrupted by the regular stroke of the rowers. had an effect thrilling and irresistible in the extreme. At length they reach Passage. Cars are ready to convey them to Waterford. The good people of Passage came out to honour the Fathers; they, however, can make no delay. They start at once for the Virgin City; the people strain their eyes to get a last fond look until a sharp curve in the road cuts off the view, when they turn away sorrowfully, praying fervently that God may bless and protect the Redemptorist Fathers."

Another correspondent says:-

"Our parishioners are totally changed for the better, and have become, with the blessing of God, truly penitent. There were several conversions to the Catholic Faith during the mission, and several who had the name of Catholics, but neglected their duties as such, have now become truly penitent. thirty days that the mission lasted in the united parishes, in all the great crowds, both in the chapels and at night going home, through horses and cars, not the least accident occurred, nor did the least sign of liquor appear on any one. Our opinion is, that with the help of God, the mission brought a change for the better in the parish, which will last as long as any of us live."

Another extract from a local paper in the year 1867 reveals the effect of missions in

enkindling enthusiasm in a parish, and in influencing every mind and heart:—

CLOSE OF THE MISSION OF THE REDEMP-TORIST FATHERS IN MONAGHAN.

"During the last week of this mission, successive scenes of the devotion and zeal of the people were witnessed in and about Monaghan that will not easily be forgotten. Every road, every avenue, leading to the old Parish Church, was crowded from the earliest dawn of morning to the hours of ten and eleven at night. The order of the exercises of the mission was as during the preceding weeks. Tuesday, the 21st, the children of the parishes of Monaghan and Clontibret made their first Communion. Previous to their entering the church, they had formed in most imposing procession, some bearing banners becoming the occasion, all wearing their crosses or scapulars or medals; whilst, as if with one voice, they sang a beautiful hymn selected for them by Father Cameron, one of the Redemptorist Fathers. The church and grounds about it were crowded to excess, so much so that the grand effect of the procession could not be properly appreciated by the multitude; but few who saw that holy band as they approached to receive Holy Communion for the first time, and heard their young voices raised in thanksgiving and pronouncing their earnest vows, will forget the impressions or suggestions natural to the occasion. After the Mass and lecture, they returned to the school-house in the same order of procession, their banners floating nobly in the breeze, and their voices sweeter than before, singing the song that penetrated the heavens and obtained for them fresh blessings.

"On this day, as on each day of the mission, the Fathers were assisted in the confessional by twenty-five or thirty of the Priests of Clogher, and each day the Bishop administered the Holy Communion, and was engaged blessing and enrolling in the scapular, and performing other duties, which greatly relieved the Fathers.

"The explanation of the Rosary by Father McLoughlin was lucid, eloquent and impressive, every word he uttered went deep into every heart. Father Lalor's sermons and

instructions, too, were marked by all the qualities which are required for popular instruction. And Father Cameron, who worthily succeeds Father Furniss in the charge of the children, early won their confidence, soon won their love, and very soon they gathered round him, and the good young Father felt the joy of their young hearts communicated to his own. Father Harbison has long had the reputation of being the first, as he is the most earnest, of the preachers of the Irish Church. Really his past would seem to have been but a preparation for the present, his appearance even more commanding, his voice still clearer and stronger; in a word, his every sermon pierced, and at the same time converted every heart. The sermon on Thursday evening (and, as most of his sermons during the mission, in the open air) was most thrilling in its effect. As he dedicated the people of the two parishes to the Blessed Virgin, it was truly a holy sight to see. lectures and sermons on Friday, especially the ceremony of blessing the Mission Cross, the procession which followed the Fathers, as, like so many Cyreneans, they carried it on their devoted shoulders to the place prepared for it, all was such as to cause joy in heaven, and to make the enemies of our holy Church to tremble. The people, young and old, embraced and kissed the cross, and will long hold it in holy remembrance.

"On Saturday Solemn Mass for the repose of the souls of the departed parishioners of Monaghan and Clontibret was celebrated. The Bishop presided. Father Lalor was celebrant: Rev. E. Gillan and Rev. T. B. McElroy. deacon and sub-deacon; Rev. T. Smollan, master of ceremonies. Immediately after the Mass Father Harbison preached on Purgatory and Prayers for the Dead. I never heard a discourse so appropriate, so touching, or so argumentative. Every heart was moved, every eye was wet with tears. Confessions were heard each night until half-past ten or eleven o'clock, from nine until half-past ten or eleven having been exclusively devoted to the labouring class. From 12,000 to 15,000 approached Holy Communion during the three weeks of the mission.

"On Sunday, 26th, the mission closed, and, notwithstanding the unfavourable weather, the people crowded in thousands from every part of the county Monaghan and neighbouring counties. At twelve o'clock Solemn High Mass was celebrated by Father Cameron. Immediately after the Solemn Mass, the Bishop administered the Holy Sacrament of Confirmation to 450, who had been prepared by the Redemptorist Fathers. About 7 o'clock in the evening, when the hour approached for the farewell sermon, it was impossible almost to get a view of the old church as it quietly sits in the retiring valley. The church was full, the graveyard was crowded, the road down to the church was crowded. This fact rendered it necessary for Father McLoughlin to preach a sermon in the open air; it was a most impressive discourse.

"Father Harbison preached the farewell sermon in the church. During nearly the entire of his sermon the weeping of the vast congregation was as truly heartfelt as universal. Young and old, all were moved; the old with their grey hairs, the young with their strong and vigorous hearts. It was truly affecting to see his noble form and hear his manly voice as he pronounced the word "Farewell." Every hand seemed as if stretched out to seize his, every eye was fixed upon him, and every lip uttered to heaven the prayer of a grateful heart.

"The Fathers left for Mount St. Alphonsus, Limerick, on Monday. They were accompanied to the train by many priests, and the good people were there, too; amid sighs and blessings did the Redemptorist Fathers leave Monaghan. They will be long remembered in Monaghan and Clontibret, and many a prayer will be offered up that they may come soon again, and may their holy missions be felt in every parish of the diocese of Clogher."

In this mission work the Limerick Community has been uniformly engaged for the last fifty years. Ten or twelve, and sometimes fourteen or sixteen missions were given in the course of a year. Then, in addition there have been several renewals of missions almost every year. And the Fathers have always found that these renewals do much

more good than the missions themselves. The number of communicants on missions average two, three, and four thousand, while the total of communions for different years ranges between fifty and a hundred thousand. In the early missions especially, large numbers were made ready for Confirmation, and it was a common occurrence to have three or four hundred adults confirmed before the mission had been brought to an end. Many heretics, too, were converted and received into the Church from time to time.

One of our Fathers, yet living, writing about the first ten years of Limerick foundation, says:—

"While a great home-work was going on "at Mount St. Alphonsus during these years, "mission followed mission. The Fathers "laboured in all the Provinces and one might "almost say in every diocese from Raphoe to "Waterford. It is not possible in a short "history to give details of the missions, many "of which produced the most astounding "effects. To say nothing of the spiritual "exercises given to the clergy and religious, or "the sermons preached for the founding or "confirmation of the Confraternities of the "Holy Family: and although in the very "beginning some statistics are wanting, the "following is, in part at least, the result during "the ten years that followed 1854, the year "after the foundation. The Fathers during "that time gave eighty-seven missions, most " of them lasting four weeks, and thirty-three "renewals of missions. In these we know "that 525,000 Communions were distributed. "In the same period at home and on mission, "the Fathers received 192 Protestants into the "Church, certainly a large number for Ireland. "The number of adults that were prepared "for Confirmation was very great and these "would have found much difficulty in pre-"senting themselves to the Bishop at any "other time. The work of these years was "the beginning of a great religious revival "which has gone on ever since, and which "made the late Archbishop of Cashel, the "Most Rev. Dr. Croke, say to a pessimist, who "would only think of the evils of the present "day: 'never was there more fervour in

"Ireland,' and he pointed to the Confra-"ternities in our midst and the frequentation "of the Sacraments, the like of which had "never been seen before."

During the past fifty years many more than a thousand missions, renewals of missions, and retreats must have been given in various parts of the country. To understand the working out of these different kinds of apostolic work, we must take account of the sermons preached, the confessions heard the exhortations made, Here a word may be said about missions in Irish-speaking districts. For the last twenty-five years some of our Fathers have fitted themselves for giving instructions and hearing confessions in Irish. Limerick house has given a goodly number of purely Irish missions, in which the Rosary, hymns, and sermons were all in the true language of Ireland. Of these Fathers we can only say:

"[ξο πελητιις Όιλ 140, λζυς το meuouiς Όιλ 140."



THE MONASTERY AS SEEN FROM LAUREL HILL AVENUE.

the Communions given, the peace brought to countless souls, and the honour accruing from all to God who blessed the missionaries' labours and showered His benediction on every effort to lead the sinner from the error of his way, as well as to draw the people to His service.

Moreover, almost every year, besides the above-mentioned work, four or five retreats have been given to the clergy of various dioceses; and retreats, also, in great number conducted for religious of both sexes.

The people of the Irish-speaking districts have not been well treated, yet they are most responsive to the graces of the mission, when the mercy of God grants them these great graces. Throughout the coming half-century, let us hope, very many real Irish missions will be given from Mount St. Alphonsus.

In conclusion, looking back, we cannot doubt that immense good has been done for souls. To God alone is due the glory. Preachers and Confessors are but the

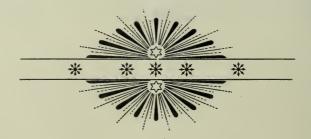
instruments in His hands, by which he communicates His grace to the souls of men. The eloquence and zeal of the priest and missionary are, indeed, means used by Almighty God to bring about the conversion of sinners. these means alone can effect nothing if God's grace does not enlighten the sinner's mind, and soften his heart, so that he be moved by the word of the preacher. The great means to draw down this divine grace is prayer. In all apostolic labours success is due, not only to the exhortations and efforts of those directly engaged in the work of the sacred ministry, but, in a very special way, to the prayers of those who intercede with the divine mercy on behalf of poor sinners. To prayer then, must be referred a large share of the blessings that have attended our missions. These prayers have been many and constant.

In the first place, the people to whom the missions were given, have prayed much for the Fathers, and these prayers, there can be no doubt, have done much to bring God's blessing on their work.

It was for this end, moreover, that St. Alphonsus, when he established his Congregation of priests for the preaching of missions, founded also an order of Nuns, who should, by

prayer, offered up without ceasing, in the cloister, implore the Divine Benediction on the external labours of his missionaries. And so it has ever been. The Redemptoristine Nuns, leading a hidden life within their convent, pray constantly for God's blessings on the missions.

Our lay brothers too, by their prayers, contribute, not a little, to the success of the missions. They are members of a religious family, whose end is to promote the Kingdom of God on earth. According to the desire of St. Alphonsus, every member of that family whether he be a priest or otherwise, must contribute his share to that common end. The lay brother, therefore, in the Congregation, must have at heart the salvation of immortal souls, which is the specific end of our Institute. Unlike the Priests, he has not to engage in the external work of the missions, but he offers up his prayers, mortifications, and his humble duties in the Community, that God may bless the labours of the missionary. It is such acts of virtue that oftentimes bring about those successful results of the apostolic labours which fill us with astonishment, and which one may be inclined to attribute solely to the eloquence and zeal of the missionary.



## III.—THE

# Benefactors of Mount St. Alphonsus.



T is a duty of gratitude to recall benefits bestowed through devotion and love. In writing the history of Mount St. Alphonsus, therefore, some account must be given of the numerous benefactors whom God has inspired to act generously towards our church and Community. It is, however, a most difficult and delicate task to speak of benefactors such as ours have been. Difficulties arise both from the very large number of benefactors and their gifts, as well as from the fact

that the generosity which prompts the benefactor, inspires him with the desire that his generous deeds be not published abroad, following Our Lord's advice in not letting the left hand know what the right hand doeth.

Notwithstanding this, we cannot allow the Jubilee celebration to pass, without testifying our gratitude to those who have helped to build our church and monastery, and bestowed so many favours upon our brethren.

During the building of the present church the people of Limerick subscribed largely. As has been mentioned already, a committee of gentlemen undertook to raise funds for the building, and, later on, forty gentlemen of the city entered into security for our Fathers, with a Bank, to raise a loan for the completion of the church.

Considerable sums were subscribed in other parts of the country during the building, when debt was heavy upon us. The Bishop of Cork

invited the Fathers to collect in his episcopal city. They accepted his kind invitation, and a large offering was the result. The Fathers preached sermons in various parts of the



MOST REV. DR. BUTLER.

country, amongst other places: in Mitchelstown, Waterford, Ballyshannon, Killybegs, and Skeyne, Co. Meath, receiving everywhere, large donations. Here it may be mentioned that the large Community Oratory, called St.

Patrick's, is the munificent gift of the late Mr. Devereux of Wexford.

To our very numerous friends in Limerick we are under countless debts of gratitude, which it would be very difficult to pay in any adequate manner.

Since the establishment of the house several medical gentlemen have placed us under obligations great by their patient, constant, and valued attention, which has been always most graciously and uninterestedly rendered. Dr. Griffin, who died in 1862, attended the Community for a long time. After him Dr. Kane. came who was most painstaking, and, though advanced in years, came to Mount St. Alphonsus whenever his services were needed. Dr. Roderick O'Connor, whom

God has called to Himself, and Dr. Holmes were frequently and most generously in attendance on our sick Confrères. And, lastly, Dr. M. Malone, our present medical attendant, has, for many years, placed his time and talents at

our disposal. His skilled services are ever so promptly and unsparingly rendered as almost to lead one to think that a favour is conferred on him by our acceptance of them.

Our thanks are also due to other professional

gentlemen of the city who, from time to time, have assisted the Fathers in various ways.

We owe much to the members of our choir, who give such additional grandeur to the service of God in the church. It may be too easily forgotten what sacrifices these members make to attend faithfully at the constant practices: Many members of our choir have attended practices and devotions without fail for a number of years; one such is Mr. Hanly who, as the oldest member of the choir, is fittingly mentioned here. He has a long and faithful record of forty years in St. Alphonsus' choir.

We cannot fail to mention the bellringers, who render valuable service to our church. They are exceedingly selfsacrificing in giving their time on Sun-

ALTAR OF OUR LADY OF GRACE.

days, Confraternity nights, and on other occasions when needed.

To the Drapers' Assistants of the city we are indebted for the large Mission Cross presented by them. It now stands in the open space in

front of the church. To the Confraternitv of the Holy Family we owe the present Confraternity room, which was built out of the subscriptions of the members. A slab therein commemorates the generosity of the

Holy Family men. They also gave the statue of St. Peter, and the stained glass window of St. Alphonsus in memory of Father William Burke. The Chapel of Our Lady of Perpetual Succour was built chiefly from donations contributed by the men of the Holy Family Confraternity.

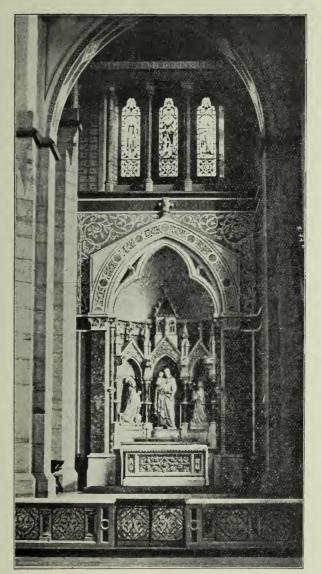
The interior decoration of the chapel, as we see it to-day, we owe for the greater part to the members of the Confraternity of Our Lady of Perpetual Succour and St. Alphonsus. After the death of Father O'Connell they gave to his successor a large sum, which they wished to be used to erect some memorial to their late Director. The formal memorial is the window which now stands near the Chapel of Our Lady repre-

senting St. John the Evangelist, Father O'Connell's patron. When this work was completed a considerable balance remained in hand, which was the nucleus of the sum necessary for the decoration of the chapel. The

detailed designs were made by Mr. Ashlin, of Dublin, and the work was executed under his direction. The list of subscriptions show how devotion to Our Lady of Perpetual Succour had found its place amongst all classes of

society, the rich as well as the poor. Not from Limerick alone, but from distant parts came offerings for "Our Lady." Nearly all the mosaic panels were given by individuals, who desired no other remembrance of their generosity than a memento of themselves and those dear to them in the Holy Masses offered and the prayers said in the chapel. All are remembered. and shall be remembered, as long as St. Alphonsus' sons guard the Chapel of Our Lady of Perpetual Succour.

While the fullest credit must be given to the members of Our Lady's Confraternity, a goodly number of men figure on the list of subscribers, and for no small sums. Perhaps this is the place to say that all the men of the Confraternity



ALTAR OF ST. JOSEPH.

of the Holy Family wished to have their part in the decoration. As the adornment of the chapel, however, was provided for, they directed their attention to the building of the Confraternity room. The altars of the church were mostly given by benefactors.

The beautiful high altar is the gift of Mr. John Quin. One morning whilst assisting at Holy Mass he conceived the idea of presenting it and shortly afterwards carried his project into execution.

The high altar was but the beginning of Mr. John Quin's gifts. As has been already stated, it was he who gave the tower and bells. To this same generous benefactor we are indebted for

the altar rails and the church organ. He presented our largest Chalice and Ciborium, together with the large Monstrance that is used on ordinary occasions at Benediction. It was he who decorated the apse of the church. He is also the donor of the two handsome lamps which hang at either side of the high altar, and of the canopy used in processions of the Blessed Sacrament. By him was purchased the ground, between beatlac ui Connaitt and the church entrance. Here he made the street that bears his name, and handed

over the ground to the Community, thus conferring a lasting benefit not alone on us, but on the entire locality around Mount St. Alphonsus.

Finally, it was Mr. John Quin who laid out the open space railed off from the roadway in front of the church. This is a boon that may easily escape public notice, yet it is one that has proved most advantageous in the past history of our church and house. Mr. John Quin's name, inscribed on a broad brass plate, is fixed in a prominent position on that high altar which his munificence erected to God's honour, and before which, for years, he daily poured out his soul in prayer. R.I.P.

The altar of St. Joseph was given by Dr. Enright who, for years, until stricken down by illness, spent the greater portion of his time in the church. He is also the donor of the six beautiful stained glass lights which are erected,

three over each of the two side altars in the sanctuary.

The altar of Our Lady of Grace was presented by Mr. E. Murphy, formerly resident in the Crescent.

The chapel of Our Lady of Perpetual Succour, with its altar, was erected, as has been said, mainly from contributions subscribed by the men of the Confraternity of the Holy Family.

The remaining altars of the church are among the many gifts of two benefactors to whom we are under the greatest obligations. These are the Misses Kelly, St.

Alphonsus' Terrace. They have given us the beautiful chapel of the Sacred Heart, and the chapel of Our Lady of the Seven Dolours. They have borne all the expenses of the decoration and furniture of these chapels. And as we write they are defraying the cost of a new chapel in honour of Blessed Gerard. We owe to their generosity the beautiful stained glass window over the chapel of Our Lady of Dolours. Our best vestments, monstrance, and other rich



CHAPEL OF THE SACRED HEART.

ornaments are their gifts. They have given the picture of Our Lady of Perpetual Succour with its rich frame, and the lamp that burns before it. Other things we omit, for indeed

we have to thank them for a large share in much that contributes to the external splendour of our Feasts. They have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. (See Ps. xxv., 8.)

Besides the altars and chapels, there are in our church many memorials to remind us ever of numerous kind benefactors. Some are gifts bestowed in years long past, some are of recent date. They are all of a most costly character, embracing, as they do, our most beautiful stained glass windows, the Stations of the Cross that add so much to the devotion of the church, the statues that adorn both church and monas-

tery, and the many rich ornaments to be found within the sanctuary.

We find also on the roll of our benefactors the names of many ladies, whose charity and generosity have done so much to add splendour to the sacred ceremonies. Ever since the church was built, it has been so. Their valuable presents to enrich the altars, and the readiness they have ever shown to devote their time and skill to enhance the beauty of God's

worship in our church, have placed the Community of Mount St. Alphonsus under numberless debts of gratitude to them.

There are many other benefactors, such as those who contributed, on various occasions, towards the deccration and painting of the church. There are, moreover, many who, though they may not have contributed directly towards the church, have conferred great and solid benefits on our Ccmmunity.

On the occasion of this Jubilee, we wish to testify to each and all our deep feeling of gratitude. Their names and their generesity shall live in the remembrance, and in the prayers of

the Community, as long as the church and monastery at Mount St. Alphonsus last. What our benefactors have done they have done for Almighty God, and from Him may they receive their full and eternal reward.



CHAPEL OF OUR LADY OF PERPETUAL SUCCOUR.



N coming to speak of the Confraternity of the Holy Family for men and boys, canonically erected in the Church of St. Alphonsus, one is filled with a double sentiment, first that of gratitude to God for the bestowal of His grace, and secondly that of awe at the magnitude of such grace. Truly this Confraternity is the work of the Right Hand of the Most High. It is a standing miracle in itself. The late Bishop of Limerick, the Most Rev. Dr. Butler, described it correctly when he called it "the miracle wrought by the Mother of Perpetual Succour, a far greater miracle than the cure of a blind boy or the healing of a cripple." Yes, indeed, it is the work of God's grace coming, like all other graces, through the hands of His own Blessed Mother. In recent years the Blessed Virgin has chosen special spots upon the earth to show forth her power; day by day vast concourses of pilgrims wend their way to a little town in the South of France, and at the grotto of Lourdes pray for aid in From far off America and their sufferings. Australia and the Islands of the Pacific many come to Genazzano and to Rome to kneel before the picture of the Mother of Good Counsel and the Mother of Perpetual Succour, to ask consolation in their sorrows and help in their miseries, and at these shrines the same proof is given of the Blessed Virgin's divine power that Our Lord Himself gave of His own Divinity when St. John sent his disciples from the desert to ask: "Art thou he that art to

come, or look we for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." Matt. xi., 3, 4, 5.

Sceptics and unbelievers, the fools that say in their hearts "there is no God," scoff at such miracles as the offspring of the imagination, as things suitable only for the weak-minded, for women and children. Let these blasphemers pause. In the Church of St. Alphonsus the Mother of Perpetual Succour has her Shrine, and there she "succours the miserable," but she does more, she shows her power over the minds of men and proves the folly of those who say that religion is only for the weak.

The men who fill the church every Monday and Tuesday night, who sacrifice their rest after the day's toil, who walk many a mile to the Confraternity meeting, who pray on bended knees in the silence of the night, when Our Lord is exposed in the Blessed Sacrament, who come through the rain, and the frost, and the snow, and the winter's blast, in the early hours of the morning, to their Retreat, or to pray during the Holy Sacrifice for the deceased brothers of the Confraternity, and that, too, not once, or twice, or three times, but week by week, and month by month, and year by year, many of them from vigorous youth until age has bowed them down, these are not weak.

This is something for the strong; surely the Mother of God has chosen the Church of St. Alphonsus for one of her greatest miracles, for it was under the special patronage of the Mother of Perpetual Succour that the Confraternity sprang up and continues to flourish.

The founding of the Confraternity was an arduous work, many and great difficulties presented themselves. After mature deliberation,

the Fathers of the Community decided that the best plan would be to have a regular mission for men in our church, and at its close to erect the Confraternity. copy of the miraculous picture of the Mother of Per-Succour, petual venerated in our church in Rome, had just been received for the veneration of the faithful who frequented our church in Limerick, and Mary, Mother of Perpetual Succour was made the Patroness of the new work. So the last three days of 1867 were devoted to a Solemn Triduum in her honour, and it was during this Triduum that the picture was

first exposed in the church. On each of these three days there were special prayers invoking the Holy Mother of Perpetual Succour, and special sermons in her honour teaching the people how to call upon her under that consoling title. Having thus secured the patronage of the Mother of God, the next step was the mission to the men of the city. The mission began on the evening of New Year's Day, 1868. From the first the mission was most successful. The attendance of the men was quite extraordinary; the confessionals were besieged; there was an abundant outpouring of God's mercy. The Fathers who took part in that mission have now all passed away; they have gone to receive the reward of their labours, and, as we trust, are now enjoying the vision of God. Yet, the names of those who

sowed the "mustard seed" that grew into "the mighty tree" must be recalled. They were Father Bridgett, the Rector of the house, Fathers Harbison, Cameron, Connolly, Johnson, Lalor, Gibson, Livius, and Geoghegan. These were the men who laid the foundation of the Confraternity, and those familiar with the history of the Congregation of the Most Holy Redeemer in these countries will recognize names renowned for learning, eloquence, and sanctity. On the last two Sunday mornings of the mission there were general Communions, first of the married men, and then of the un-



MOST REV. DR. O'DWYER.

married. On that occasion, the Most Rev. Dr. Butler, Bishop of Limerick, who had shown from the first a lively interest in the good work, said Holy Mass, at which Holy Communion to 2,400 men was given. In the afternoon, 1,400 men and working boys received the Sacrament of Confirmation. At 7-30 p.m. this glorious mission was solemnly closed. enormous throng of men occupied all the

available space in the church from which many of the benches had to be removed to afford more accommodation, and more than that, so great was the crowd that it was, literally, one thickly packed mass, from the altar steps to the railings in Henry-street, and even as far as the Military-road. Father Bridgett preached the closing sermon and gave the Papal blessing, after which Benediction of the Most Blessed Sacrament was given by the Bishop.

The total number of Communions received during the mission was about 8,000 in the Church of St. Alphonsus alone. Great numbers of men who had been absent from their duties for years were reconciled to God, and many who had never been to confession, received, during the mission the Sacraments of Penance, Holy Eucharist and Confirmation. His Lordship, the Bishop expressed himself delighted with the wonderful results of the mission: it was then he exclaimed: "This is the miracle wrought by the Mother of Perpetual Succour, surely a far greater miracle than the cure of a blind boy or the healing of a cripple;" words he often applied to the Confraternity afterwards.

Throughout the whole mission the church was free in every part; a box to receive voluntary offerings was placed at the end of the nave; but when all was over the young men of the large drapery establishments collected some £27 and handed it over to the Fathers for a memorial of the mission. It was spent in the purchase of a handsome large bronze Crucifix which now stands in the yard before the church with this inscription: "This Crucifix was presented by the Drapers' Assistants, as a memorial of the mission to men preached in this church, January, 1868.

The time had now come for the erection of the Confraternity of the Holy Family, and the men, with hearts glowing with fervour, were only too eager to begin. On Monday, January 20th, a large congregation assembled to hear the rules and object of the Confraternity explained. Father Harbison preached on the great benefits to be derived from such associations and explained the general scope of the Holy Family. This was continued by Father Bridgett on Tuesday and Wednesday. The men willing to join the Confraternity were

invited to bring their name, address, and occupation, already written, or to have them written before leaving the church. About 1,400 gave their names at once, and many more during the next two or three weeks.

On February 3rd, the Bishop came to the

meeting and congratulated the members of the newly-founded Confraternity. Tuesday night at 8 o'clock, seemed to be the most suitable time for the weekly meeting, but the numbers increased so rapidly that it was soon seen that a second meeting every week was necessary. The great majority of the men, so far, belonged to St. Michael's parish. Tuesday night was, accordingly, given over to them, and, for a time, the men belonging to the other parishes met on Sunday afternoon. However, it was found that Sunday afternoon was not a suitable time, and Monday night, at 8 o'clock, was fixed, for what was at first considered, a supplementary meeting. It was thought that, after some months, when the first enthusiasm had died away, there would be plenty of room for all at the one meeting on Tuesday Instead of this, however, the steady increase of the attendance on both nights showed that the second meeting in the week should be permanent. Both divisions were then placed on a perfect equality, so that precisely the same instructions would be given, the same hymns sung, and the same rules applied in each case. In this way the Confraternity had its beginning.

Father Bridgett, the Rector of the house, determined to devote himself to it as its first Director and complete the work of its organization. The rules and organization drawn up by Father Bridgett and the first Directors, with the exception of a very few changes in details, have ever since been adhered to, and have proved their wisdom by their fruit. Here it is best to give an account of these rules and organization.

The first and chief rule and end of the Confraternity is to honour the Holy Family, Jesus, Mary and Joseph, and to give to the faithful a powerful means of advancing securely in the way of salvation. The object of the Confraternity is in no way temporal, it is purely spiritual. The Confraternity

admits all men who wish to lead a good Christian life, and who are willing to observe its rules; hence it admits all without any distinction of rank, rich and poor are equally welcome. Nor does the Confraternity employ any extraordinary means, or lay many or heavy burdens on its members to attain its end. It only renders more frequent and easy the three ordinary means of salvation: prayer, the hearing of the Word of God, and the frequentation of the Sacraments.

of the Confraternity. The man who was warned and remained heedless, who was summoned and did not answer, who was visited and did not respond to the trouble taken about him, who neglected to make the general Communion, was then expelled as a bad and useless member of the Confraternity. The expulsion papers that even now are such unwelcome visitors, that come to the door as a worse omen than a death warning, for it has been remarked that God's punishment often follows an expelled



HOLY FAMILY PROCESSION, 1887.

Since the time of Father Bridgett there has always been chosen a Father, whose special duty is to take care of the Confraternity. The success or failure of the Confraternity depends principally on him. His duties are many and arduous. He has to appoint all the officials, and, as soon as one gives up his charge, he must look for a worthy member to fill the vacancy. He, alone, can finally admit new members, or expel members, for expulsion has been a reality since the first beginning

member, were drawn up by the first two Directors in the course of the very first year. As a rule, the Director has to give the Instructions, although it has always been customary, from time to time, to invite distinguished Priests or Prelates to address the men. The Father Director has to preside at the weekly meetings, the general Communions, the meetings of the officials, or at any assembly of members. He has to take care of each member by receiving the periodical reports, warning

the negligent, visiting those who fall away, and consoling the sick.

The welfare of the Confraternity requires that, not only before and after the meetings, but at all times, he be ready to attend to the Confraternity cases: to receive members and put them into sections, to see the members whom he has sent for, and to speak with officials on various business. Since the foundation of the Confraternity there have been fifteen Fathers appointed, in succession, as Directors, viz: Father Bridgett, January 20th, 1868 to November 5th, 1868; Father Hall, Nov. 5th, 1868, to March 22nd, 1870; Father Doyle, March 22nd, 1870, to July 11th, 1871; Father Stevens, July 11th, 1871, to June 22nd, 1874; Father Graham, June 22nd, 1874, to October 7th, 1875; Father Berghman, October 7th, 1875, to August 16th, 1880; Father Graham, August 16th, 1880, to April 16th, 1883; Father W. Barry, April 16th, 1883, to June 1st, 1885; Father Griffith, June 17th, 1885, to June 3rd, 1887; Father Ryder, June 3rd, 1887, to August 15th, 1890; Father W. Burke, August 5th, 1890, to May 14th, 1891; Father Vassall, June 22nd, 1891, to December 26th, 1892; Father Bannon, December 26th, 1892, to April 29th, 1898; Father Tierney, April 29th, 1898, to April 29th, 1902; Father Creagh, the present Director.

Since the time of Father Hall there has always been associated with the Director, another Father as Sub-Director, to aid him, and to take his place when absent. Father Stowell was appointed the first Sub-Director, July, 1869.

After the Director and Sub-Director, the officials of greatest importance are the Secretaries. Their office entails a great deal of self-sacrifice, and no word of praise would be too high for the Secretaries, both past and present, of the Confraternity. Once a year they write out anew the Prefects' books. Week by week they mark the changes in these, sanctioned by the Director, such as the names and residences of members who have been re-admitted, or transferred from one section to another, the changes of residence, the crossing off of members who have left the place, have been expelled, or are dead. The Secretaries take down the names of deceased

or sick members before the weekly meetings, they keep a large register of all consecrated members, mark the attendance of Prefects, and Sub-Prefects, fill up diplomas, and keep an accurate register of the dead members, and of those who have been expelled.

After the Secretaries come the Orderlies, whose duty it is to keep order whenever the Confraternity meets. They must see that there is no disturbance of any kind, they must exclude non-members and women and children from the church, see that there is sufficient room for the sections and that the sections are in their proper place and the shields of the sections properly located. This last-mentioned duty of putting up the shields in their proper places and order in the church is no small work, because of the number of sections and also because their position varies at each meeting, so that all the members may enjoy an equal privilege with regard to the place occupied in the church.

The vast body of members are divided into sections, each comprising from 30 to 50 members. At the head of each section is a Prefect appointed by the Director, and next to the Prefect is a Sub-Prefect who takes the place of the Prefect when the latter is absent. The Prefects have a very responsible position, and it may be truly said that the welfare of the Confraternity chiefly depends upon their zeal. Where there is a zealous Prefect who looks, in a charitable manner, after the careless members of his section, and keeps in touch with the members and the Director, the section is well filled and the members lead edifying lives; but where the Prefect is careless the members are careless also, and they remain away from the weekly meetings and monthly Communions. Each Prefect has two books, one in which he marks the weekly attendance, and the other in which he marks the attendance at the monthly Communion of the members of his section.

The division of the sections for the Monday and Tuesday nights follow the old lines laid down by Father Bridgett. The sections whose members live in the parishes of St. John, St. Mary, St. Munchin, St. Patrick, Meelick, Donoughmore, and Parteen, make up the Monday division. Some of the members in this division live at long distances from St. Alphonsus' church, and to attend the meetings means for them a walk of eight, ten, or twelve miles, and yet it must be said, that the members coming such distances are most regular in their attendance, if not the most regular in the whole Confraternity. The Tuesday division comprises the parish of St. Michael, which embraces almost the whole of the new town in Limerick, and also the parish of Mungret.

At the end of December, 1902, there were 2,673 members in the Confraternity belonging to the Monday division, and 2,519 belonging to the Tuesday division, making a grand total of 5,192. These are all active members as will be seen from the following. The total population of Limerick is between 30,000 and 40,000, so that the members of the Confraternity represent largely the male adult population of Limerick.

From this it is evident that a number of men will always be occupied at the time of the weekly meetings and yet the average attendance at the weekly meetings during the year 1902 was on exact calculation 3,192, while the number of Communions recorded in the Communion books for the same year, reached 39,860. This does not include Communions outside the Confraternity, for many members go to Holy Communion twice in the month, some once in a week, and some even more frequently; these last Communions are counted by God alone.

Here it must be remarked that the different sections of the Confraternity always go to the monthly Holy Communion in their own parish churches, a certain number of sections for the sake of convenience go to Communion in the Dominican Church, in the Franciscan Church, and in the Church of St. Alphonsus. In these churches a special place is set apart on the mornings of Communion for the members of the Confraternity and each section has its own shield. Thus the local clergy have always assisted the good work of the Confraternity in every way in their power, encouraging members to join it and those already members to remain faithful to it.

Besides the weekly meetings and monthly

Communions, there are annual celebrations and solemnities in the Confraternity. The first is the annual retreat. This takes place in Low week, closing for the Monday night men on the following Sunday, and on the next day beginning for the Tuesday night men.

In the earlier years of the Confraternity this retreat used to take place in January, and all the Fathers of the Community used to take part in it, but since 1877 it has been the custom for the retreat to be given by only one Father.

Who can tell the graces and blessings bestowed upon the men during the time of their retreat?

In the early hours of the morning the men assemble for Holy Mass and instruction, and again in the evening to hear the eternal truths and their duties as Christians and members of the Holy Family. But it is on the Sunday mornings at the end of the retreats that the grandest sight in the world is witnessed when the men go in one body to Holy Communion, and on the Sunday evenings when they rise in their thousands with lighted candles in their hands, to renew their Baptismal vows, and promise again fidelity to Jesus, Mary, and Joseph.

The Most Rev. Dr. Butler used always to come and say Holy Mass for the men on the mornings of their general Communion (the general Communion takes place twice in the year, at the retreat and in October) and his successor, the Most Rev. Dr. O'Dwyer has not only kept up the custom of his predecessor, but has gone further, coming many times to preach to them at the weekly meetings, and in 1902, he, himself, preached the whole of the annual retreat, an honour of which the men are justly proud. The number of men who received Holy Communion at the close of the retreat were: Monday night division, 2,523, Tuesday night division, 2,556, total 5,079; the largest number of members at a general Communion on record.

The Quarant'Ore is another time when the faith of the members is seen and their fervour renewed. The men, as a rule, are working all day, and are unable to come to adore our Lord during the day-time, but they gladly sacrifice their night's rest to adore Jesus, Our Lord, in

the Sacrament of His Love. The nightly adoration was begun in 1876, since that time the devout custom has been kept up. sections are drawn by lot for every hour, from 10 p.m. to 4 a.m. Thus constant watch is kept before Our Lord all night. The Director remains in the pulpit and helps each succeeding division of men to pray to Our Lord Jesus, to give Him thanks, to ask His mercies, and to sing His praises. Certainly there is nothing grander in the world, or nothing that inspires one so much with the true spirit of self-sacrifice, as to see these men coming in hundreds, hour by hour, during the silence of the night, to make reparation to Our Divine Lord for all the outrages He endures in the Sacrament of the Altar. Many of the men not only remain during the hour allotted to them, but pass the whole night in adoration. Surely the ages of faith have not yet departed!

Twice in the year a Solemn Requiem Mass is celebrated for the repose of the souls of those members who have died during the previous six months. This Mass is celebrated at 5 a.m., so that the men may have time to go to work early. Every September, on the first Sunday, the Feast of the Holy Family is celebrated, there is a Solemn High Mass at which all the members attend. These are some of the principal annual or bi-annual celebrations of the Confraternity, and one thing above all others that surely keeps up the fervour of the Holy Family, and brings down God's blessing on it, is the sacrifice that the members make on these occasions.

Such a large body of men must make their influence felt in the city, and, consequently, the Holy Family must take its part in the passing events of the day. It is impossible, in a short article like this, to chronicle everything. The events of thirty-five years would take too long to narrate. Some, however, of these events are too important to be left unnoticed, even though they can be mentioned only in a passing way.

In 1877 the Episcopal Jubilee of Pope Pius IX. took place. A beautiful address to the Sovereign Pontiff, tastefully engrossed on vellum, signed by the Director and Prefects on behalf of all, was forwarded to Rome to be

presented to the Holy Father, who expressed himself very pleased at the zeal and devotion of the Limerick men. He then deigned to confer on the Holy Family a still more striking mark of his special affection. He sent a splendid portrait of himself, set in a very handsome gilt frame, bearing the inscription in Latin: "Pius IX. to the members of the Holy Family, Limerick," while, more precious than all, underneath the portrait are the words, in the Pope's own hand, "Pax Vobis," that is "Peace be to you." The picture arrived in Limerick, July 10th, and on the following nights of meeting, was solemnly carried in procession round the church. It was then placed in the Confraternity room, where it still remains, and may be seen by all.

But this was not all that the Holy Family meant to do in honour of Pius IX. There had been processions of the members in the church and in the garden attached to the monastery, now they would go a step further, and in honour of the Father of Christendom, would have a grand procession through the streets of Limerick.

An elaborate description of this procession cannot be expected. The line of march was from the Church of St. Alphonsus to the Cathedral, where the Bishop gave a beautiful discourse, and the "Te Deum" was sung, and then back to Mount St. Alphonsus. The members were there in their thousands, the Boys of the Christian Brothers' Schools joined in the procession with their band, and four other bands were placed at different points of the Many large and elaboratelyprocession. worked banners were carried by the men, and last of all came the figure of Pope Pius IX., carried as in Rome, seated in his chair of state, clad in his robes and wearing his triple crown.

Around were grouped flags and banners and close by walked the survivors of those who had gone in former years to fight for the temporal power in the ranks of the Pontifical Zouaves. All passed off most successfully, perfect order prevailed, all were edifying and peaceful, and no drunkenness or disturbance occurred to mar the harmony of the proceedings, and the city was illuminated by night.

On 7th February, 1878, Pope Pius IX.,

who had first approved of the Confraternity, when begun, and afterwards showed such special benevolence to the branch in Limerick, passed away to the reward of his faithful services, and the members of the Confraternity did not forget him. A Solemn Requiem Mass for the repose of the soul of the late Pontiff was celebrated at the early hour of 6 a.m. The sanctuary and pillars had been draped in crimson and black cloth, and a gorgeous catafalque, having, among other decorations, the

another opportunity for a public procession. It was on Sunday, September 11th, that the celebration took place. At this procession the Mayor and Corporation were present in their carriages, and formed part of the procession.

The beginning of 1886 was marked by the death of the Most Rev. Dr. Butler, Lord Bishop of Limerick. He died on February 3rd, and the funeral procession was on Sunday 7th. Dr. Butler had, from the beginning, shown the strongest interest in the Confraternity,



HOLY FAMILY PROCESSION, 1902.

portrait which His Holiness had given to the Holy Family, had been erected, and was lighted with countless wax tapers. Over 2,000 members came to be present at the Mass and to offer their prayers for their benefactor and Father. Another procession of the Holy Family took place in 1878, to honour, in an especial way, the great Patroness and Protectress of the Confraternity, the Mother of Perpetual Succour. The Jubilee indulgence granted by Pope Leo XIII., in 1881, afforded

and had cherished it to the end. By far the most imposing part of the funeral procession, was the appearance of the Holy Family men. They marched six deep. The Monday division, three abreast, were on one side of the road, and the Tuesday division, in the same way, on the other. The Sub-Prefect of each section carried the shield draped, whilst the Prefect walked beside his section reciting the Rosary. Nothing could be more beautiful or edifying than the order and bearing of the

men, and the continued murmur of the prayers, as section by section took up the Rosary or Litany of the Blessed Virgin.

From paying honour to the memory of the deceased Bishop the Confraternity turned naturally to the duty of hailing his successor. Limerick had not long to wait, the Most Rev. Edward Thomas O'Dwyer became Bishop. The wish spontaneously rose in the hearts of the members to present an address of congratulation. An address was drawn up and embodied in an illuminated album, elegantly executed in the fourteenth century style. The presentation took place in St. Michael's church on 1st July. His Lordship was visibly affected whilst replying, as were many of those who listened to him. He told them how he had loved the Confraternity for years, how he had rejoiced over their growing number and influence, how he had been present at the Quarant'Ore celebration, and would never forget the effect that scene produced upon him; how he thanked God that the Confraternity existed in his diocese, and promised that his help and sympathy should never be wanting as long as he filled the See of Limerick. have seen above how his Lordship has fulfilled his promise, even to the extent of preaching the annual retreat.

An out-door procession was also held in 1886. This time the destination chosen was the venerable ruin of Mungret. The Rector of Mungret Apostolic College, Father Réné, S.J., kindly offered to co-operate in any way he could, and permission for Benediction in the open air was granted by his Lordship the Bishop. A tasteful altar was erected in the grounds of Mungret College; the Blessed Sacrament was borne from the College Chapel to this altar by the Bishop, who also gave Benediction of the Blessed Sacrament.

The year 1887 was marked by two noteworthy anniversaries: the one was the Sacerdotal Jubilee of fifty years of Priesthood of the reigning Pope, Leo XIII.; the other was the hundreth anniversary of the death of St. Alphonsus. It was resolved that the Holy Family should blend these two celebrations in one, and rejoice over both, by one grand outdoor procession. Sunday, August 7th, was the auspicious day. It was indeed a brilliant keeping of the double event. This time invitations had been sent to Confraternities of the Holy Family in other places, bidding them welcome to Limerick to share in the glories of the day. And from far and near they came. The men of Ennistymon and Kilrush, of Kilteely and Nenagh, of Kilkenny and Ferrybank, of Charleville, Rathkeale, Newcastle, and Fermoy, of Cork and Youghal, of Queenstown and Mullingar, marched that day, side by side, with the men of Limerick. 1881 the route was from St. Alphonsus' Church to St. John's Cathedral and back again. the Cathedral they were met by the Bishop, who first addressed to them a few eloquent words of encouragement, and then, from a temporary altar erected outside the church, imparted to them the Benediction of the Blessed Sacrament.

Early in 1889, Father O'Connell, Rector of Mount St. Aphonsus, died. He was seized with apoplexy when sitting in the confessional. A movement was set on foot to erect some memorial to him, and it was at last decided that the best would be a new Confraternity room. The want was an urgent one, so the work was begun, and, before long, the unhealthy room, in which former Directors had worked, disappeared and gave place to a building four times as large, with abundant light and air, and convenient tables for the use of the officials.

The great event of 1893 was the celebration of the Silver Jubilee of the Holy Family. On Thursday and Friday nights, January 19th and 20th, there were special meetings of the Confraternity. Very Rev. Father Magnier preached to the men, and then blessed and conferred special Jubilee badges upon the members still living, who had been faithful since the foundation of the Confraternity; they numbered 375, during the twenty-five years death and emigration had so thinned the ranks of those who gave in their names at the beginning. On the following Sunday morning there was Solemn High Mass, and Exposition of the Blessed Sacrament until the evening devotions, when there was a procession in honour of the Mother of Perpetual Succour,

the Jubilarians forming a body-guard to the Sacred Picture. His Lordship the Bishop preached a most eloquent sermon in which he congratulated the Jubilarians, and the members in general, for the good work the Confraternity was doing.

In the following July, there was another grand procession through the streets, to celebrate the Jubilee. Contingents came, as in 1887, from other Confraternities throughout Ireland. At night the city was brilliantly illuminated. If other Confraternities joined in the rejoicings of the Limerick Holy Family, the members of the latter went in turn to rejoice with their brethren in Ennis, when they celebrated their Jubilee in 1897, by a public procession. On that occasion, Rev. Father Bannon, Director of the Limerick Confraternity, preached.

The Jubilee of the Holy Year, 1901, was celebrated in a way ever to be remembered, both by members of the Confraternity and the Community at large. Those who saw the different processions that took place acknowledged that these Jubilee processions equalled, if they did not surpass, those that had preceded them.

In connection with the celebrations of the Holy Year, the kindness and generosity of the Most Rev. Dr. O'Dwyer must not be forgotten; at his own expense he sent two members of the Holy Family to Rome on the Irish Pilgrimage. These two men were selected by the votes of the Confraternity. The members themselves subscribed and sent one of the Secretaries.

The last event chronicled is the funeral procession for our Holy Father, Leo XIII. The whole Confraternity marched in a body to the Cathedral, where they were received by his Lordship the Bishop; the Rosary was recited with other prayers by the men as they marched through the streets.

So far nothing has been said of the boys' Confraternity. As the Confraternity for men grew out of the great mission held in the Church of St. Alphonsus during the month of January, 1868, so the boys' Confraternity grew out of the General Mission in Limerick, January, 1891.

Up to this time there was a section in each

division of the men's Confraternity for boys, and it had been considered for some time that boys in the Confraternity did not share as fully as the others in its advantages. The instructions were not especially adapted to the young. The boys had a special place near the altar, but far away from the Director, and they did not seem to pay much attention during the meetings, moreover their attendance had considerably diminished, both at the weekly meetings and the monthly Communions.

One way out of the difficulty was to have a special meeting for the boys alone. However, this would require the attendance of a Father to preside over each meeting, which every week would mean a considerable amount of extra labour, and it did not seem that a Father could be spared.

So much did this weigh with the Superiors that up to the end of the mission of 1891, nothing definite had been done. At this time, however, his Lordship the Bishop expressed his desire that some Confraternity should be begun for the working boys of the city, and asked that a Father should take it in hand. Thereupon, the boys' Confraternity was established. At first there was one meeting in the month, on Thursday, at 8 o'clock, p.m. The Confraternity was, according to the express wish of the Bishop, a total abstinence Some would have wished to have it quite distinct from the Holy Family, but this was not practicable. It was thought better to preserve the connection in order to enjoy the approbation and indulgences already granted, and to facilitate the drafting of the boys, when they should grow up, into the men's sections.

The nucleus of the branch already existed; there were some 300 members in the boys' sections in the Holy Family. These sections were transferred in their entirety to the new Association and a new distribution made. The Confraternity of the boys became thus part of the great Holy Family. It was placed under the same Director, and by degrees it was put on exactly the same footing as the Confraternity for the men, with the exception, that instead of meeting every week, it meets once a fortnight on Wednesday night.

The Bishop has ever continued to show the greatest interest in the boys' Confraternity, always coming to say Holy Mass for them on the mornings of the General Communions.

At present there are 1,226 members, with an average attendance of about 800 boys.

To sum up there are at present in the Confraternity:—

Monday Division - 2,722
Tuesday Division - 2,580
Boys' Division - 1,226

Total - 6,528

The average attendance at the meetings is 3,992, while the Communions made in the Confraternity during the year 1902, were:—

Monday Division - 20,969
Tuesday Division - 18,891
Boys' Division - 8,497
Total - 48,357

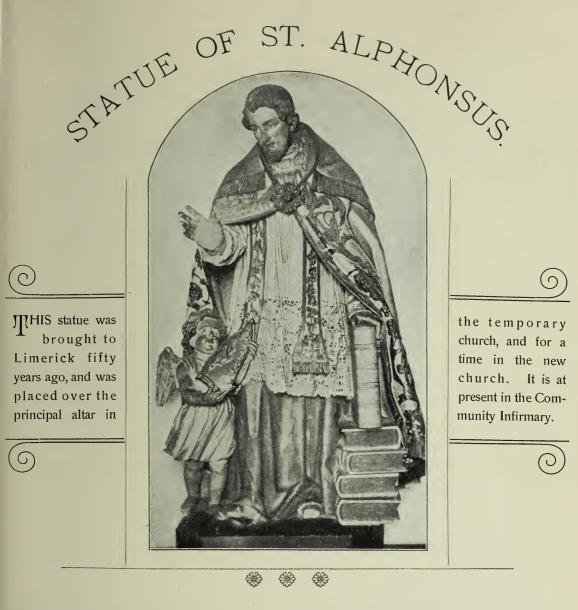
In conclusion, we must return thanks to Jesus, Mary, and Joseph, for the great blessings bestowed upon the Confraternity in general, and on its individual members. It is only in the next world that we shall see how many sins have been prevented, how many forgiven, how many souls have been saved, and

how many have reached even high sanctity through its sanctifying influence. There is no fear of exaggeration when it is said that there are thousands of its members now praising Jesus and Mary in heaven.

About 3,000 deaths are recorded in the Confraternity; many of these deaths were so edifying that a touching book might be written on them. It is only a miracle of God's grace that could sustain such an organization in fervour and in numbers, for the difficulties which beset the Confraternity at all times, and especially at particular periods, are not small. About one hundred die every year, and worse still, about one hundred emigrate to foreign lands to seek a means of livelihood which they cannot obtain at home, and about one hundred others prove unfaithful, and have to be cut off from the Confraternity.

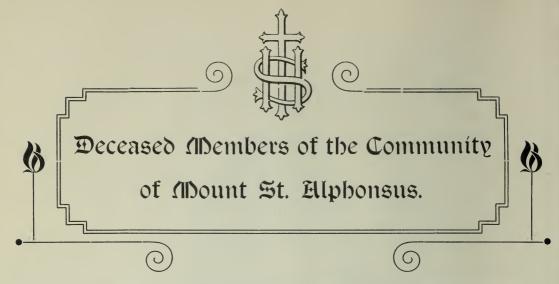
The Confraternity is the work of no one man, each Director one after another has laboured and toiled for it, but it is God that sustains the Confraternity, it is the Mother of Perpetual Succour who protects it. Praised then be Jesus, Mary, and Joseph, and may Their Confraternity continue to flourish, to raise up the fallen, to strengthen the weak, and to make the good advance on the path to Heaven.





THE pages that follow are devoted to a short account of the Fathers and Brothers who lived and laboured at Mount St. Alphonsus since its foundation, and whom God has called to their reward. Much that is edifying and encouraging is to be found in these sketches. Many of the Fathers spent long lives in the service of their neighbour, labouring for the salvation of souls; while not a few died early deaths, giving up life with joy in answer to the call of God.





"Well Done Good and Faithful Servant."—St. Matt. xxv., 21.

#### REV. FATHER ARNOLD VAN EVERDINGEN

AS born at Cuylenborg in Brabant, Holland, on the 26th of August, 1808, of pious parents. He does not seem to have had any thought of the priesthood when a boy. There is not much known of his youth and early manhood, beyond the fact that he ever preserved a lively faith and piety and a desire to serve God more perfectly. Later we find him studying Theology in the Seminary of Hagweld. After his term there he was ordained priest in the 39th year of his age, April 3rd, 1847. His mother, a most holy woman, assisted at his first Mass, and it is related that she fainted from very joy.

He exercised himself in the duties of a secular priest for three years and then entered the Congregation of the Most Holy Redeemer. After his profession at St. Trond in Belgium on the 8th September, 1851, he was sent to Clapham, London, in 1853. Of his short stay there, we read: "His zeal for the conversion of "sinners was insatiable . . . . In a short time "he overcame the difficulties of English and "preached with great fruit . . . . It was "wonderful to see the number of persons, quite "unknown to him, that flocked to his confess-"ional, and all went away from him in peace, "testifying publicly to his goodness, com-"passion and zeal for the salvation of souls."

In 1855 he took part in the great mission at Kingstown, after which he came to Limerick. He showed the same zeal in Ireland as in England, both at home and on mission, sparing himself in nothing, until Saturday, 20th December, 1856, when he was seized with fever which obliged him to leave his confessional. Nevertheless, he returned to the same salutary work next morning, and celebrated the eleven o'clock Mass. It was the last time he offered the Holy Sacrifice, for that day he took to his bed, to leave it no more.

He soon became delirious, but on Christmas Day, God gave him the full use of his faculties; he made a General Confession and received the last Sacraments. From the moment he received the Viaticum he enjoyed peace and tranquillity until the evening of St. Stephen's Day, when, surrounded by the Community, praying for his passing soul, he calmly expired.

He was the first Redemptorist to die in Ireland, and the first to be laid to rest in the crypt beneath the Sanctuary of St. Alphonsus' church.

The concourse of Priests, secular and regular, and of the faithful at his obsequies, showed the esteem in which they held him whom they knew as "FATHER ARNOLD." R.I.P.

#### REV. FATHER JOHN ANTWERPEN.

E have seen that Father Van Antwerpen was at the first mission given in Ireland in 1851. He was the first of the band of missionaries to go to his reward. He died at Bishop Eton on the 19th of October, 1853, how full of merits, our short notice will reveal. John was born in Eindhoven, in Holland, on the 29th of January, 1822. He had the great blessing of pious parents, and he grew up under their eyes like another Blessed Gerard. Before he had reached the age of seven he used to shed tears when he heard that anyone had offended God. When hardly six years old, one day he was missed from home. His parents looked for him everywhere and at last, after long search, found him in the church. He was kneeling in a quiet corner praying to Jesus in the Tabernacle. We do not know what passed between him and the Divine Prisoner, but we do know that from his tenderest years he did penance for sin, and strove to lead other children to practise piety. After his first Communion his devotion to the Blessed Sacrament grew more and more. Even in these early years he is known to have passed hours in prayer in the church.

In due course he made the ordinary studies in a college of his native town. Here he advanced in learning, and still more in virtue. About this time he resolved to lead a life of perfect chastity, and no persuasion could ever induce him to change his mind. He had always wished to consecrate himself to God in Religion, but he knew not where. The Blessed Mother of God, to whom he had always been most devout, led him to the Congregation of the Most Holy Redeemer. He received the Habit on the Feast of the Immaculate Conception in 1840. He made his Profession on the same Feast in 1841, a favour which he won by prayer, for his health having given way, there would have been, humanly speaking, no hope of making his Profession in the Congregation.

He spent seven years in the House of Studies, at Wittem, living a life of great fervour, both when well and when ill; and was ordained priest in 1848. That same year he was sent to England. From the house in Bishop Eton he came in 1851 to Limerick for the mission in St. John's. Here he merited the name of *good* Father John, and was known by this title in the other missions in which he took part. These were sixteen in all. The fervour with which he prayed, his devotion at the altar, the ardour with which he spoke, especially of the Blessed Sacrament, impressed all who knew or heard him.

We cannot dwell on the power God had given him to touch the hearts of sinners. In Letterkenny, for example, so great and evident was the change which he effected in the Ribbon-men, that his Lordship the Bishop said, while shedding tears: "I never expected to see with my own eyes so great a blessing of God." All in the town and neighbourhood were converted. His simplicity and innocence drew every soul to him, but his heart went out especially to the poor and afflicted. He never measured his strength, which we know was not great, but worked as if he were one of the most robust.

His last mission was in Wexford. Before leaving that town, when some said to him, "We shall soon see you again at the Renewal," he raised his eyes to heaven and said: "No, no . . . I hope then to be in a better place." He was, indeed, worn out, and his Superiors sent him home to Bishop Eton to rest. He knew it was for a long, long rest, and he occupied himself only about his last journey. As he grew weaker the doctor was called in. The physician assured everyone that there was no danger and that the Father would soon be quite well. When he had left, Father John said to his confessor: "Father, do not be deceived, I am certain that the time of my dissolution is at hand." "How can you know that?" asked the confessor, "your illness is not dangerous." It was then he related how he had prayed that he might die when he had attained the age of Our Blessed Lord. "My

time," he said, "is come, and I feel that I shall soon die from this illness."

Soon the slight illness turned into typhoid fever. It made such rapid progress that the last Sacraments were administered to him on the Feast of the Purity of the Blessed Virgin, that Feast on which, two years before, he was present at the opening of the first mission in St. John's. He received the Holy Viaticum on the 19th of October. From henceforth he was so weak that he could only say, "O charity! O blessed sweetness!" He frequently pronounced the names of Jesus, Mary, and Joseph.

After night prayers the Community surrounding his bed said the prayers for the Agonizing, to which they added the Litany of Our Lady's Sorrows. When they came to the words: "Lamb of God, Who takest away the sins of the world, spare him through our Blessed Mother of Sorrows," his most innocent and beautiful soul took, we confidently hope, its flight to heaven. Throughout life his presence brought a blessing wherever he went. May we not then, well hope that he has pleaded for us, in Limerick, before the throne of God during these last fifty years. R.I.P.



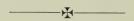
#### BROTHER JOSEPH STRUM.

THE next to go to his reward of those, whom we may call the Founders of Mount St. Alphonsus, was Brother Joseph. He was born in Westphalia, 12th August, 1811, and was a carpenter by trade. He entered the Congregation of the Most Holy Redeemer in 1851, and made his profession on the Feast of St. Teresa, 1853. Soon afterwards he was sent to Clapham, and in 1856 to Limerick. Here he worked for seven years in the construction of the house. All that he did, besides, for the sacristy of the new church and in the church itself was well done. He worked so unceasingly that we may truly say he knew no repose. A lover of regular observance and

prayer, he spoke little, and like his holy patron, led a hidden life in his workshop.

In 1863 the Most Rev. Father General sent him to the Island of St. Thomas, where he soon accustomed himself to the climate and gave promise of being as useful there as in Limerick. He was loved by his confrères. But just as they were counting much on his services it pleased God to call him. He was struck down by yellow fever which after a few days carried him off, May 27th, 1864. R.I.P.

With the exception of these three holy members of the first Community in Limerick, all the other Fathers and Brothers lived to a ripe old age.



## REV. FATHER JOSEPH PROST

LIVED to be 79 years of age. He was born at Hinding in Austria, on the 11th of June, 1804. He had almost finished his Ecclesiastical Studies when God called him to enter the Congregation of the Most Holy Redeemer. On the 24th of March, 1831, he made his Profession, and was ordained priest on the 29th of July in the following year. Being sent to America, his prodigious labours were only surpassed by all he had to suffer. At that time there were none more abandoned than the German immigrants. Among these

his lot was cast, under difficulties which we can now scarcely realize. He was practically one of the founders of the Congregation of the Most Holy Redeemer in the United States. After his return from America he opened the first mission in Ireland, St. John's, Limerick, 1851. This was followed by many others in England and Ireland, until he was sent by his Superiors to Austria. The last days of his fruitful life were passed at Pucheime, where he died the death of the just, on the Feast of his Patron, St. Joseph, in the year 1883. R.I.P.

#### REV. FATHER EDWARD DOUGLAS

AS the youngest in religious profession of the Fathers who gave the first mission. He belonged to the Queensbury family and was born at Edenburg on the 1st of December, 1810. He was educated at Oxford. By the death of his father, as only son, he was left in possession of a large income. In his youth he travelled much, and the writer of these lines heard him tell how deep was his sympathy for the Irish, even before he was a Catholic. He made a prolonged tour in Ireland, and travelled over every part of France, Germany, and Italy. The year 1842 found him in Rome. There God called him to the True Church, and he immediately answered the call. After his conversion he travelled for nearly four months in the Holy Land and Egypt, in the company of two secular friends and Rev. Father Furniss. From his childhood, almost, he had been accustomed to take notes. Throughout that tour in the East he was faithful to his practice. The notes thus made were, in after years, embodied in his book on The Divine Redeemer. In spite of his large fortune the world had no attractions for him. Turning his thoughts towards the sanctuary, he studied for the Priesthood, and was ordained on the 25th January, 1848. Very soon after, he entered the Congregation of the Most Holy Redeemer,

and was professed on the Feast of the Immaculate Conception, 1849, at St. Trond. The following year he came to Clapham, from which house he was sent to Limerick for the first mission. He afterwards took part in missions in Gorey and Randalstown. In October we find him in Strabane. It was there he received orders from Father Smetena to repair to Rome.

He loved the missions in Ireland; and, as he had a wonderful memory, often spoke in detail and with affection of those early days. Strabane was his last mission, for he went to Rome to stay there. Pius IX. wished that the head house of the Redemptorists should be transferred to Rome from a small town in the south of Italy: he wished that the successor of St. Alphonsus should be near the chair of St. Peter. It was the generosity of Father Douglas that enabled the Fathers to make this foundation.

The first General Chapter in Rome was held in the house which he had purchased. In that Chapter he was chosen Consultor-General. Later he became Provincial of the Roman Province, then Rector of St. Alphonsus, and in this office he died. He received the last Sacraments on St. Patrick's Day, and on March 23rd, 1898, calmly expired in his 79th year. R.I.P.



## REV. FATHER VLADIMIR PETCHERINE.

OF the missionaries who preached the first mission in St. John's there is one other whom we must mention. This is Father Petcherine. There was a time when he used to be considered the greatest missionary in Ireland. His name became familiar from the time when he was prosecuted on the charge of having ordered the burning of a Protestant Bible in Kingstown, and when he was so ably defended by Counsellor, afterwards Lord O'Hagan. He was born in Kiew, Russia, on

the 15th of June, 1807. His father was a Colonel in the Russian army, and his mother, a rich proprietress of the Province of Kief. Soon after his profession in 1841, he was sent to England, where he laboured with untiring zeal until he came to Limerick for St. John's mission.

He remained at Mount St. Alphonsus as a member of the Community when the foundation was made. After nearly twenty years of missionary labours, God permitted a crisis to arise in his career which ended in his retiring into private life from which he never again came forth. Not many years ago Almighty God called him to his reward. R.I.P.

The two Dutch Fathers, John Baptist Lans

and John Van der Aa, laboured for a short time in those early days in Ireland, and both had most fruitful apostolates in other lands. A short life of Father Lans has been published by Father Livius.

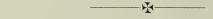


#### REV. FATHER JOHN BAPTIST LANS

AS born in Haarlem, Holland, on the 15th July, 1808. He was ordained priest on the 16th April, 1833. He laboured on the secular mission for nine years, taking St. Alphonsus as his teacher and model. He found in the writings of St. Alphonsus the remedy for an undue severity, which a Jansenistic spirit would impose on the people. From being a disciple he became a son; for he entered the Congregation founded by St. Alphonsus, and made his Vows on our Holy Father's Feast, August 2nd, 1843. Ten years later he went to England, where he was, at the end of 1848, appointed Superior at Hanley. In 1851 he proceeded to Bishop Eton, and from thence came to Limerick, in 1852, for the

mission in St. Michael's.

After the erection of the houses in Holland and England into a Province, he became Rector of Clapham and Vice-Provincial. During his life he filled, in a firm and fatherly spirit, every office, and endeared himself to all who knew him. His devotion to St. Joseph was most remarkable. The desire he had long cherished of dying in the month dedicated to his favourite Saint was satisfied. After a most holy life he died a most holy death, 31st March, 1886, in the 78th year of his age. He had built his own monument in erecting the beautiful church at Bishop Eton. There his body reposes under the Lady Chapel awaiting a glorious resurrection. R.I.P.



## REV. FATHER JOHN VAN DER AA.

AS born at Bois-le-duc, Holland, on the 13th August, 1822. He entered the Novitiate as a clerical student, and with another, Father Leo, whom we shall mention later, made his Vows on the Feast of St. Teresa, 1845. After his Novitiate he prosecuted his studies at Wittem, where he became a priest on the 22nd of December, 1849. We find him in the Community of Clapham in 1852,

and from there he was transferred to the newly-formed Community in Limerick. During the triennium which began in 1858 he was Consultor to the Vice-Provincial, and resided at Clapham. Later he was sent to the difficult missions in Dutch Guiana, South America, where he died after a life of labour and sacrifice, at Paramaribo on the 15th July, 1872. R.I.P.



## REV. FATHER BERNARD

PAD left Limerick in 1854. He was chosen representative of the Fathers at that time in these countries, on the occasion of the General Chapter held in Rome, 1855. It

would be impossible to do justice to this prince of missionaries in the space at our disposal in this history. An ardent admirer of this great man is preparing a short life, which will soon see the light, under the auspices of the Catholic Truth Society, Ireland.

He was a native of Holland, having been born at Amsterdam on the 12th of December, 1807. Having finished his Ecclesiastical in Italy. The Superiors sent him for his Novitiate to Austria, where he made his Vows, on the 7th of October, 1833. He had every requirement looked for in a preacher, a most imposing presence, a voice of wonderful



Studies in Rome, with great distinction, he took his degree of Doctor of Divinity, after which followed his Ordination, on St. Patrick's Day, 1832. Very soon afterwards he entered the Congregation of the Most Holy Redeemer

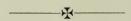
flexibility and power, graceful gesture, great talent for Ecclesiastical studies and still greater industry, a warm heart and a piety which thirty-two years of ceaseless labour increased rather than diminished. He preached missions in his own Dutch language, and if not with equal facility, certainly with equal force, in French and English. He knew German and spoke Italian fluently.

His career as a missionary extended all over Holland, and into many parts of Belgium, England, and the United States. It was after his labours in the United States as Missionary and Provincial that he came to Limerick to be Superior of the house, and Director of all the missions in Ireland and England. He formed in these parts the younger Fathers and taught them how to give missions. His lessons still survive, for the Redemptorists of to-day are doing what their predecessors learned from Father Bernard.

His contemporaries at Wittem say that they have known him to place himself in an oratory that looked into the church and there, under the eye of Our Blessed Lord, think out and write his sermons. He had quite an extraordinary devotion to the sorrows of Our Blessed Lady. In the intervals between the missions, when he returned home for a little rest, outside the time for the Community

Exercises, he could be found in his cell reading the works of the Fathers and great writers of the Church. In his spare moments he might be seen walking in the garden saying the Rosary of the Seven Dolours, which he sometimes recited several times in the day.

While instructing the children during a mission given in 1865, he tripped over a low bench and fell heavily to the ground, thus badly injuring his leg. This was the beginning of the end. The injury received reduced him to a state of inactivity which brought on complications. He died at Wittem on the Feast of Our Lady, Mother of the Divine Pastor, 1865. He had not yet attained his 60th year, while two of his rivals in competition for academic honours in the Roman College became more than octogenarians. One was Archbishop Kirby, late Rector of the Irish College, the other the late Holy Father His Holiness retained a most Leo XIII. affectionate remembrance of his fellowstudent; and, pronouncing distinctly his very difficult Dutch surname, often spoke of him as a great missionary. R.I.P.



## REV. FATHER LOUIS DE BUGGENOMS.

We pass on to give some details of the Father who had the most important and difficult part in the foundation.

Louis DE Buggenoms was born in Liège, Belgium, on the 2nd March, 1816. He was of excellent family and had every opportunity of cultivating the more than ordinary talent with which he was endowed. His surroundings at College were dangerous and he paints a sad picture of the morals of the youth at that time. But God had given him an extraordinary gift of faith, and this, with certain circumstances favourable to him, preserved his soul from contamination. Indeed, if it be permitted to say so, his faith would seem to have been excessive. As a mere child he had realised, so intensely, the presence and

greatness of God that, left to himself, he became full of fear. This state of mind had its advantages and disadvantages; its advantages because it kept him from sin, its disadvantages since it made his spiritual nature unduly hard.

He felt the necessity of direction as he grew up, and was always desirous to serve God perfectly. "I never," he wrote, "had a shadow of doubt as to the truth of our Faith and the infallible teaching of the Church, for the Catechism was for me, in all truth, the pure Word of God." The life of Our Lord, which was a great lesson for him, and the fear he had of sin made him think that the greatest blessing in this life would be to suffer martyrdom, and thence to go to heaven. This was the ruling desire of his heart. He did all in his power to prepare himself well for Communion. "But,"

he says, "it was the preparation of the head, for my heart was contracted by fear." It was the fear of God. He had no fear of man, and if, by chance, he found himself in the company of those who did not respect religion, or whose conduct was not good, he broke with them at once, and would never associate with them again.

He had a profound veneration for the Blessed Virgin, but even here his fear ruled him. "I did not dare to raise my eyes to her image," he wrote, "for I did not doubt that she was angry with me."

Without his knowing it God was preparing him for the work He had destined for him. He came to a time in his studies when he should make choice of a profession. father wished him to go on for the law, but the young man chose a commercial life. It was not for gain that he made the choice, but from a wish to leave Liège and settle in London, that he might serve God according to a plan which had been forming itself in his mind. This led to his perfecting himself in English. He had, about this time, formed an intimate acquaintance with a young man of unsullied morals, who had travelled much. He learned, he tells us, much from him that was useful in after years, but their friendship was soon to end. Cholera first, and then fever broke out in the city, and he saw his fellow-students dying on every side. His friend also fell ill. The Bishop of the diocese, who was much interested in him, sent a Sister of Charity to nurse him, and his own secretary to console him and give him the last Sacra-Notwithstanding all, the patient was ments. filled with fear towards the end. The Sister and Louis did all they could to comfort him.

The whole scene made a deep impression on De Buggenoms. The Sister of Charity, moreover, was a friend of earlier years, and the thought forced itself on his mind, "Why should I not give myself entirely to God as she has done?" He resolved to do so; made a general confession, and began to spend two hours daily, in prayer, before the Chapel of the Blessed Sacrament in St. Martin's Church. The only books he used were his Prayer Book, and the Visits to the Blessed

Sacrament by St. Alphonsus, in which were also found Meditations on the Eternal Truths. He recited the Seven Penitential Psalms and the "Memorare" every day for the grace to know and follow faithfully his vocation.

A Priest, who was interested in him, gave him a Life of St. Alphonsus to read. "Before I had got half-way through," he afterwards said, "I had made up my mind to try to become a member of his Congregation." Providence brought about a meeting with the Venerable Father Passerat, who, after examining his vocation, promised to receive him. Father De Held, then Superior of the house at Liège, when leading him to the door, asked if he were willing to leave his own country and go, for example, to England. "That is just what I should desire," replied the postulant. He went at once to a neighbouring church, dedicated to St. Catherine, and there, prostrate before the tabernacle, thanked Our Divine Lord for the grace of his vocation, made his plans as to how he should overcome home difficulties, and begged of God to assist him in the opposition which he expected to meet with. His success, however, in obtaining the permission of his father and mother was marvellous; and in less than ten days he was safe in the Novitiate of St. Trond.

Louis De Buggenoms received the habit on the Nativity of the Blessed Virgin Mary, 1837. The Father Rector, who preached on the occasion, compared the Novitiate to a little stream, which becomes, in time, a great river. "Thus," he said, "those who are little in the Novitiate may become great and carry the Congregation into England and elsewhere." At the end of the year *St. Bede* was among the annual patrons, and fell by lot to Brother De Buggenoms.

It was not difficult for the novice to see in these things, little in themselves, an opening, as it were, to his future life. He had the ordinary trials of the Novitiate, to which were added those that are proper to contemplative souls. Besides, he had to resist the entreaties, first of his father, and again of his mother, who, repenting of having consented to allow him to enter the Novitiate, sought to entice him to return once more to the world. He read the

life of only one Saint, St. John Berchmans, saying that he found in it more than he could imitate. Like his saintly model he made private vows when he had been six months in the Novitiate; he made his public profession on the 8th of September, 1838.

After his profession he went to the house of studies at Liège, where he was ordained Priest, September 22nd, 1843. In those five years, sufferings, both of the interior and of the body, weighed heavily upon him; but all were, doubtless, a preparation for his apostolic life. God allowed him to feel in himself trials, similar to those which he was destined to help others to support. The year after his ordination he set out for England with another Father and Brother Felician. It is not possible to chronicle the hundredth part of all that he did for the glory of God, and the salvation of souls in the difficult circumstances of the nine years which followed. He had a prominent part in the foundation of St. Mary's, Clapham, and England is indebted to him for the introduction and solid establishment of the Sisters of Notre Dame, who have done much for Catholic education in that country during the last fifty years.

We have given above the events that followed from Father De Buggenoms' arrival in Bank Place, until the laying of the first stone of the new house. In a paper written at the time, by himself, we learn that, before beginning the house, he had in hand £5,000; £3,500 of this was given by two Fathers: one was Rev. Father Douglas, who gave £1,000, and would have given more were it not for the new foundation in Rome. The other was Rev. Father William Plunkett, who gave £2,500. The rest was contributed by friends.

Father Plunkett came to Limerick on the 5th May, 1857; and, on the next day, without informing anyone, Father De Buggenoms left for Belgium. He acknowledged, afterwards, how much it had cost him, but it was a matter of obedience and that was enough; he had, however, only gone as far as Liverpool when a letter from the Father General appointed him to Bishop Eton.

During his stay at Bishop Eton he directed the apostolic labours of the Fathers in England, gave many missions and retreats himself, and was engaged in these works until his frail constitution gave way. One morning, immediately after rising, he had a stroke of apoplexy. By God's permission he recovered his strength, and then undertook a work for which, we may say, God had spared his life.

Father Lans, who was Superior, had long desired to introduce the Redemptoristine Nuns into Ireland. He knew Father De Buggenoms' talent and tact for this undertaking. No one could be better fitted for the work, for he had sent, during his stay in Limerick, some of his penitents to the Convent of Bruges in Belgium. From thence the new foundation was to be made. Interesting as the details of the preparations are, we must content ourselves with saying that he gave to Ireland in March, 1859, the first Convent of the Redemptoristines, and filled its Religious with the spirit of their founder, St. Alphonsus.

The Nuns chosen to begin the foundation were conducted from Bruges to Dublin by Father De Held. They were met in Dublin by Father De Buggenoms, and were installed in their house on Drumcondra Road in due form by the Ecclesiastical Superiors. Father De Buggenoms preached, on the occasion, a remarkable sermon on the Contemplative Life, which was afterwards published.

While in Dublin he stayed with Judge O'Brien, whose daughter was the first Irish lady to join the Community after its advent to this country. The ceremony of Enclosure took place on March 30th, and on the 8th of April, Miss O'Brien received the Habit, taking the name of Sister Mary Alphonsus. Father De Buggenoms helped the Superioress and the Community as best he could until the Feast of the Nativity of the Blessed Virgin that same year. It was the anniversary of his Profession and it brought him a letter from Father General proposing to him to set out for the Island of St. Thomas in the West Indies. placed himself, as he had always done, entirely at the disposal of his Superior. He only asked two favours: the first, that he might make five days' retreat, though he had already made the ten days of retreat prescribed by the rule; the second, that he might give the Spiritual

Exercises to the Redemptoristines in Dublin. Father General gladly granted the requests; and we can easily imagine the effect of the words of this apostolic man on the Nuns, just as he was about to leave for a most dangerous and unconsoling mission.

Father De Buggenoms has been before us so much as founder, first in Falmouth, then in Clapham, and finally in Limerick, and besides in his work for the Sisters of Notre Dame and the Redemptoristines, that we may lose sight of the fact that as a preacher and director he exercised a wonderful sway over persons in every condition of life. He was Superior of some of the most successful missions, and notably the great mission in Kingstown.

Many great sinners owe their conversion to his charity, and he had a special gift of leading souls to perfection. He turned his time to such profit in the early days of his religious life that he translated into French the Life of St. Alphonsus, written in Italian by Father Tannoia. He also translated, first into French, and later into English, a little work attributed to St. Peter of Alcantara, on the *Peace of the Soul:* this was his own favourite book. At the request of Rev. Father Smetena, he compiled from the German an English edition of *The Mission Book.* 

In his notes we find many proofs that this book did much of the good work done by the missions themselves. A Protestant gentleman, who had made his studies in Oxford and was living near Limerick, bought the Mission Book, read it first through curiosity, then began to study it, and finally presented himself for reception into the Church, well instructed. This Mission Book has been for years an

heirloom in families, handed down from father to son, from mother to daughter, as a precious treasure.

Father De Buggenoms also edited a new and carefully revised edition of St. Alphonsus on the Commandments and Sacraments, but this, and all his other works, passed under the humble indication: "By a Redemptorist Father." It was his intention to bring out all the spiritual works of St. Alphonsus in popular form, and thus give effect to the desire of Sovereign Pontiffs, that they should find their way into the homes of the people, but circumstances were unfavourable. What he desired to do is now being done: already twenty-eight numbers of the Saint's Treatises have been published.

God had, indeed, blessed Father De Buggenoms' sixteen years of toil in England and Ireland, and this can be also said of him when the time came to cultivate other fields. Quietly, and unostentatiously, he left for St. Thomas in 1859. The remaining years, in which he was able to work, were passed in this and the adjacent islands, where the climate is always trying to the body, and the labours in which he was engaged, brought little consolation to his soul.

When almost worn out he was recalled to Belgium, and there passed the last years of his life. He died at St. Joseph's Brussels, 23rd May, 1882, in his sixty-seventh year, praising in death, as he had done during life, the mercy of God. "Misericordias Domini in aeternum cantabo" are the words with which he concludes the paper from which we have taken most of what we have written in this notice of his career. R.I.P.

### REV. FATHER JOHN NICOLAS SCHNEIDER

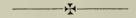
RAVELLED even more than Father De Buggenoms. He was born in Upen, Prussia, on St. John the Evangelist's Day, 1821. He entered the Novitiate at St. Trond when he was twenty-one, and made his profession on the 15th of October, 1843. He studied Rhetoric, and made all his higher

studies in Wittem. After his ordination in 1851, he was sent to Clapham, where he laboured amongst the Germans, in the German Chapel. After a time he came to Limerick.

He was a member of the Limerick Community for two periods, worked much on missions and at home, and endeared himself

to the people wherever he went. At the nominations in 1865, he was appointed Consultor to the Father Rector, but, soon afterwards, was sent by the Father General to the United States, where he taught Moral

Theology to our students, took part in missions, spent some time at St. Thomas, and at length died a victim to his zeal, at New Orleans, 23rd of September, 1873, being then in his sixty-second year. R.I.P.



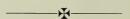
#### REV. FATHER FRANCIS THEUNIS

AS a Belgian. Born on the 17th of February, 1821. He entered the Novitiate of the Congregation of the Most Holy Redeemer when eighteen. He made his religious Profession on the Feast of the Immaculate Conception, 1840, and having completed his studies was ordained priest on the 7th November, 1847. In the earlier years of his priesthood he was sent to these parts and contributed much to the success of those first missions, which made such an indelible impression on our people.

A boy who had assisted at the great mission

given in Fermoy in 1855, many years afterwards described to a companion the effect produced by a sermon on Hell, preached by Father Theunis. "His English," he said, "was very imperfect, but the way in which he exposed the eternal misery of the damned made such an impression on the congregation that when leaving the church no one spoke, but all went in silence to their homes full of the fear of the judgments of God."

Father Theunis was recalled to the Belgian Province, and died in our house at Roulers, in Flanders, on the 4th of March, 1882. R.I.P.



### REV. FATHER LEO VANDERSTICHELE.

OUNTING from his first mission in 1851, at St. John's, Limerick, to his last one, given in the Church of St. Nicholas, Dublin, in the year 1884, this Father was occupied in constant missionary work for the long space of thirty-three years. Every year of this time was well filled up with missions and retreats.

He was attached to the Limerick house from 1859 to 1862, and again in 1871, remaining a member of the Community for five years. He had spent many years in Clapham, London, and in Bishop Eton; the last eleven years of his life he lived at St. Joseph's, Dundalk.

Father Leo Vanderstichele was born in Belgium, on the 5th of April, 1825. His religious profession took place when he had just completed his twentieth year, and his ordination to the Priesthood six years later. His religious life was remarkable, chiefly, for a love of bodily mortification, and for the exactness with which he performed the everyday exercises prescribed by rule for the members of the Congregation.

It has been said that his life, as a missioner for thirty-three years, was one well filled up with work. After this, there were three years, those immediately preceding his death, in which he could do nothing but pray and make acts of submission to God's will. Early in 1884 he got a paralytic stroke, which made him unfit for further missionary labours. He died a holy death, on the 8th June, 1887, and is buried beneath the sanctuary of St. Joseph's Church, Dundalk. R.I.P.

#### REV. FATHER JOHN BAPTIST ROES.

JOHN BAPTIST was born at Vosselaer in the diocese of Malines, Belgium, on the 12th March, 1814. From his earliest years he gave many signs of future virtue. When he took part in boyish games it was only out of charity towards others, for his inclination led him to give acts of piety the preference. At college he was dear to his masters and fellow-students alike. Great was their delight when he won the Doctor's Cap. On his return home after this event there were great rejoicings, and the town was illuminated.

These honours only made him the more desirous to give himself entirely to God. He was ordained priest in his twenty-fifth year, 22nd April, 1838, and became a Professor in the college in which he had made his studies. He was loved by everyone, and in his priestly life gave the greatest edification. All were satisfied with him except himself. He longed for greater security, and fuller sacrifice of his own will.

Hence he sought admission into the Congregation of the Most Holy Redeemer, and after a most fervent Novitiate made his Vows at St. Trond, on Christmas Day, 1847. Soon after his profession he began to communicate to others the stores he had laid up in, what we may call, his hidden life. He gave missions and spiritual exercises with great success in various parts of Belgium. So thoroughly had he steeped his soul in the spirit of St. Alphonsus that he was soon appointed Master of Novices. It was from this office that he passed to the Rectorate of Mount St. Alphonsus.

Father Roes arrived in Limerick at a time when the Fathers were overwhelmed with work. He did not know a word of English, and yet he scrupled to take a Father from hearing Confessions which then went on almost the whole day. Humbling himself, like a child he went to the Christian Brothers' Schools and there, aided by the good Brothers, always kind to the Community, learned English. God blessed his humility and industry to such a degree that in an incredibly

short time he was able to preach, to take part in all the apostolic works, and to write all the letters which his office demanded. He was a model for his Community and preached nothing which he was not himself the first to practise.

As to his virtues it will be enough to say that he ever kept Jesus Christ before his eyes and strove to imitate Him. He was a true son of St. Alphonsus, loving intensely the Congregation, its rules, his Superiors and Confères. From the very beginning he had proposed to himself no mean idea of the religious life. He considered it nothing else than to die to the world and live consecrated to God through Our Lord Jesus Christ. This idea is manifest in his manuscripts, his exhortations to others, and in his daily life. Hence, with all his soul he despised worldliness. His actions displayed wonderful simplicity and humility, while he feared honours more than the proud love them, and received humiliations with joy. He was full of charity to all, but especially to the poor and sick, whom he strove to visit and relieve. He practised all the devotions which St. Alphonsus was wont to practise, visiting the Blessed Sacrament, making the Way of the Cross, praying frequently to the Blessed Virgin, invoking St. Joseph and St. Teresa. He thus laid the foundation of the good traditions which flourish in the Community and in the Church of St. Alphonsus. He was a man dead to human respect, at first sight seeming somewhat austere. He was, indeed, inclined by nature to be rigid, but he had so conquered himself, that he was, not only respected, but loved as Superior.

His preaching produced most abundant fruit. He was most assiduous in the confessional. He gave to this work of mercy all the time he could spare from his other duties; and was never more pleased than when he was surrounded by the poor, and by souls most in need of help.

His zeal for his neighbour never made him forget the needs of his own soul. Therefore, he was not only always present at the Community exercises, but all that he did was done in a spirit of prayer.

While still in robust health, and apparently with years of labour before him, he was struck down by a grave illness. It was then, indeed, he gave proof that he was the man of God all took him to be. The doctors held different views as to what his malady was, but he calmly reposed in the arms of God, accepting all his sufferings and desiring only the accomplishment of the Divine Will.

When news spread that Father Rector was dangerously ill, the church was soon crowded with suppliants begging God to spare the good Father to them. But this was not to be. As to Father Roes, he was under no illusion, He prepared himself for the end. Having received the last Sacraments, he prayed unceasingly to Jesus and Mary. At last, full of virtue, and rich in merits, he calmly resigned his soul to God, at 6 p.m., Friday October 5th.

The following notice appeared in one of the public papers, giving details of Father Roes' death and funeral:—

# "Obsequies and Funeral of the Late Very Rev. Father Roes.

"We briefly announced in our last publication the unexpected death of this eminent priest, a deprivation, the full force of which only began to be felt when, in the church, Sunday, the congregation assembled, among whom he lived and laboured, and closed a career in which the deepest piety, charity, and exemplary holiness of life, endeared the lamented deceased in an extraordinary degree to every class of the Catholic community in Limerick. At all the Masses on Sunday in the different Catholic churches of the city, as well as in that of the Order of Redemptorists, of which he was so wise and worthy a head, and so distinguished an ornament, the prayers of the faithful were invoked and fervently offered up for the eternal repose of the deceased clergyman's soul.

"Immediately after last Mass at the Church of Mount St. Alphonsus, the high and side altars, the pillars, confessionals, and every part of the interior of the building were hung in black drapery, and other emblems of mourning, relieved with crosses and inscriptions from holy writ; while over the high altar, which was deeply veiled, were displayed in large letters the words 'Requiescat in Pace.'

"The body, which was enclosed in a mahogany shell within a massive oak coffin, covered with black cloth, and plain black mountings, was brought into the church at five o'clock and placed upon a catafalque directly in front of the high altar.

"The church was as crowded in every part as it could possibly be, and for some time after the remains had been brought within the church, the wailings of the people were loud and prolonged. Rosaries were then commenced by the congregation, assisted by the Vice-Rector, the Hon. and Rev. Father Plunkett; and at the end of each, the Litany for the Dead was reverentially recited. These devotions were continuously practised up to seven o'clock, at which hour the Rev. Fathers and Brothers of the Order entered the church and intoned the Vespers for the Dead. At the close

"The Rev. Father Harbison, amid the breathless attention of the audience, ascended the pulpit, and having invoked the name of the Holy Trinity, looked down on the coffin which rested within the draped pillars of the catafalque, and it was many minutes before the deep emotion, with which he was sensibly overcome, allowed him to proceed. Then, taking his text from the Gospel of the day, Luke xi., 28, he said—

"'YEA, rather blessed are they that hear the Word of God, and keep it.'"

"'My Dear Brethren—There is a great preacher amongst us to-night—Death, the preacher whom all must attend to. The most humble man can comprehend his sermon; the proudest must bow down before the impression of his discourse; when he speaks the giddy must be serious; the fickle-minded, attentive; and the stoutest heart amongst us yield to sad and sorrowing emotions. No age, no sex, no class, no individual can mock his calls, or resist his appeals. The preacher now before you is Death. His garments are the coffin which

lies in front of that altar, and his sermons are the remains of our beloved Father Rector, exclaiming from that coffin: Yesterday for me; to-morrow for you. Happy day for me, will it be also a happy day for you? By God's grace, I have been ever ready for that day; are you also ready? For from my youth I have believed and acted upon that belief, that they only are blessed who 'hear the Word of God and keep it.' Do you also listen to the Will of God and obey it. This, my dear brethren, is the sermon which the great preacher, Death, preaches to you all this evening. May God grant it be not preached in vain, for any one of us, for any one of you; may our Blessed Lady in this festival of her Rosary, and of her victories, turn this sad bereavement into lessons of wisdom and grace for every one here present.

"'A few days ago Father Roes was in the prime of life and in the vigour of health. Eight days ago, he ascended that altar to celebrate the Divine mysteries; to offer the Immaculate Lamb for you and with you, and to-day his body lies before that altar in the coffin, and others come to celebrate, and offer prayers for the repose of his departed soul. Eight days ago he sat for ten long hours in the mercy seat, the tribunal of penance, absolving sinners and imparting peace to the troubled, counsel to the afflicted, and grace and happiness to all who presented themselves to him; and now he has already been before the great tribunal of the living God, to render an account of his own every thought, word and deed. Eight days ago he was with us and of us, and to-day he is landed upon that shore whence no traveller returns. Then he was in that brief, uncertain, swiftly-passing, indescribable thing we call time; now he is in an unchangeable eternity. Sudden as has been the summons, great as has been our loss, and your loss, and wonderful as is the revolution which hurls man from time into the abyss of eternity, we are not here to-night to weep or grieve for him, but we are here to learn, by his departure from amongst us, lessons of wisdom and of grace. No doubt the shock of that parting, the loss of a father dear to us a thousand times more than earth could make him, the near and vivid presence of all that is mortal in man, and above all, the thousand reminiscences of the words and deeds which long and familiar intercourse recalls to our memory on this occasion, have a sad and sorrowful effect even upon manly minds and stout hearts. But, in the anticipations of religion regarding the future of the departed, there is nothing but consolation and joy. The friends of every true Christian who has fought the good fight, kept the faith, and died in the peace of God and His Church. have reason to rejoice on the day of his But for a Religious who has left all to follow his Master, who has faithfully kept his Vows, and observed, perfectly, all the rules of the Order to which he belonged. and died after receiving the last Sacraments in the midst of his religious brethren, there can be nothing but joy and consolation. Hence, in the religious orders, as in our little Congregation, the day of the death of a Religious is a day of recreation.

"'St. Alphonsus used often to say to his brethren: 'Do not grieve, like men of the world, when any amongst you dies, but rejoice, for I hold it as certain, that no one who dies an observant member of our little Congregation can ever be lost.' Therefore, my dear brethren, we are not here to weep or grieve, we are here only to learn wisdom. coffin and these remains speak loudly to all here, and say: are you ready? A few days ago the strongest amongst you had as much reason to expect the great summons as I had, for I was full of health and vigour, buoyant in spirit and hopeful of a long future. But if the lid of that coffin were now uplifted, and the remains of Father Roes could speak to this congregation, they would say that which his whole life has said: 'They only are blessed who hear the Word of God and keep it.""

Here followed a brief sketch of the life of Father Roes, and then the preacher continued: "'As his life had been holy so was his death. Early on last night week (Saturday) he was seized with severe pains in the stomach, something like what is known as English cholera; but patiently and uncomplainingly he bore it until morning, without awaking a brother or uttering a single complaint or

exclamation of pain. He would not even allow himself a drink of water lest he should deprive himself of that consolation—the greatest to a true Priest of God-the consolation he had enjoyed every day uninterruptedly for twentytwo years -- of offering up the Adorable Sacrifice of the Altar. At the usual hour on last Sunday morning, he ascended the sacred steps, and went on with his Mass, trembling, weak, and with great difficulty was able to complete it. It was the last time. After his thanksgiving, he returned to that bed from which he never rose. During all his illness the virtues of his life were only intensified by the development produced by sickness-humble, so that he did not think it right that any one should be troubled about him—obedient in the minutest thing to every order of the physicians in attendance, and the persons who waited on him-perfectly resigned to the Will of God, not one complaint, during his whole sickness, ever escaped his lips; he prayed and offered himself to God, every hour of the day and When asked whether he would like to die, he answered, 'From my youth every day, I have offered my life to God, and, as far as I could, I have spent it for Him. What better tidings could I hear than that God is now satisfied, and is willing to take me to Himself.'

"'Many an hour I have watched him during his illness, unperceived, and could scarcely restrain my tears as I saw him turn from one picture to another which hung on the walls of his cell, and after this take up his beads and count them most piously. His life was, perhaps, more remarkable for the spirit of prayer in the midst of the most laborious and incessant occupations than even for his other virtues. During his illness, and even to his last breath, he was always praying. formerly, in going through the house, passing to the church, walking in the garden, or moving through the town, he never ceased to pray, so now, in his last illness, even while the physicians were speaking to him, he seemed to raise his heart to God.

"'On the fourth day of his illness he himself asked the physicians whether he might receive the last Sacraments, and when they said, yes, though there was not yet great danger, he

answered 'Thank God, I am once more to receive my Lord, and, perhaps, for the last He then asked that all the Fathers and Brothers should bring the Blessed Sacrament, in solemn procession, from the oratory to his bedroom, and should join with him in prayer as a preparation to receive his Beloved. At five o'clock on Friday evening, the physician said that life was fast passing away, and that he could not hold out hopes any longer. 'Welcome be the Will of God,' was the meek reply; but, he added 'I shall not die for three hours more,' and his remarkable words were literally fulfilled. These three hours were hours of prayer, hours of great grace, united, as he was, with all his brethren during that time. At the end of these hours, after having responded to the Litanies, after kissing the Crucifix, and receiving the last plenary indulgence, he clasped his hands on his breast, closed his eyes, and resigned his pure spirit to Him who gave it, as though an infant had fallen asleep on its mother's breast. 'Precious in the sight of God is the death of His saints.'

"The deep emotion of the whole congregation here found vent in tears and earnest exclamations of sorrow for several minutes.

"When the Rev. Preacher concluded it was past ten o'clock, and it was announced that the church would be closed at eleven; but it was not until the very last moment that the crowds who thronged the sacred edifice could be persuaded to leave it for the night.

"On Monday morning at five o'clock, when the church was opened, it was soon filled in every part, and continued so throughout the day, for as the pressure and heat compelled those within to leave, their places were quickly taken by the crowds from outside, who were anxiously awaiting an opportunity of offering up a prayer for their spiritual guide, friend, and benefactor. From that hour Low Masses continued to be offered at the side altars by the Fathers of the Order, and numerous clergy who continued to arrive from different country parishes to assist at the obsequies and interment.

"At ten o'clock the procession of clergymen entered the sanctuary, and the Solemn Office

and High Mass for the dead were commenced. The Very Rev. Dean Butler officiated as Celebrant at the Mass; the Rev. John Quinlivan, P.P., St. John's, Deacon; Rev. James O'Brien, P.P., St. Michael's, Sub-Deacon; and Rev. Father Harbison, Master of Ceremonies. The Choristers were the Rev. Fathers Joseph, Leo and Bradshaw, most ably and effectively assisted by the amateurs, whose valuable services are given for the glory of God and the honour of

religion in the choir of the church. The intonation of the Solemn Office was singularly grand and impressive, producing a deeply religious sentiment and solemn feeling among all present.

"At the close of the High Mass and the Absolution, the coffin was removed. The procession moved along the beautiful grounds, and Father Roes was laid in his last resting place, at the back of the high altar." R.I.P.



This is, perhaps, the most fitting place to speak of two faithful Brothers, Peter and Felician, who passed the greater part of their lives in Limerick, and whose bodies await the Resurrection in the crypt of St. Alphonsus'.

#### BROTHER PETER FRANKEN

AS born in Leiving, in Prussia, on the 25th of January, 1814. He made his profession on Lady Day, March 25th, 1847. He was the first Brother to come to Limerick, and there he remained until his death, on the 27th of February, 1892, in the 79th year of his age.

Outside the Community he was little known. His life was a hidden one given to prayer, and work sanctified by prayer. filled the office of tailor in the Community. He had placed his sewing machine near the window of his shop in such a position that he could see the lamp of the sanctuary in the oratory to remind him of the Real Presence of Our Blessed Lord. While at work he used to say the Rosary, and had a special thought for each "Hail Mary" of the fifteen mysteries, so that these thoughts served him in the place of beads. For example, the third Joyful Mystery: The Birth of Our Lord. First Hail Mary—Mary brings forth her Divine Son and remains a Virgin. Second—Jesus is born in a stable. Third—Mary wraps Jesus in swaddling Fourth—Mary takes Jesus to her clothes. bosom. Fifth—Mary suckles the Infant Jesus.

Sixth—Mary lays Jesus in the manger. Seventh—Jesus lies on straw. Eighth—The angels sing "Glory to God in the highest." Ninth—The shepherds visit Jesus. Tenth—The kings visit Jesus and offer their gifts. Glory be to the Father, etc.

Daily toil, sanctified by prayer, was the life of good Brother Peter. He realised in himself a German legend which he related one day in recreation about a tailor who gained heaven by the good use of his needle. Almost to the last Brother Peter was a very early riser, so that before others arrived in the oratory he had made the Way of the Cross. He had a strong constitution, which, only towards the end gave signs of breaking up. He was taken ill, but no one thought him to be in danger. A bad night followed, and Father Rector finding the patient much changed next morning, administered Extreme Unction. During that same day the Brother Infirmarian came into the Community room, saying "Brother Peter is dying." The Fathers and Brothers at once went to his room. Whilst they were praying at his bedside he gave up his soul to God without a struggle. R.I.P.



BROTHERS CHARLES, FELICIAN, JOACHIM.

### BROTHER FELICIAN DUBUCQUOI.

In comparison with the hidden life of Brother Peter, we may call that of Brother Felician a public life. For nearly half a century his venerable and modest figure was familiar to all who frequented St. Alphonsus' Church. Many a stranger too, who saw Brother Felician but once, either passing through the church, or genuflecting before the Blessed Sacrament, has carried away an ineffaceable image of him impressed upon his mind.

Felician Dubucquoi was born at Dottingies, Belgium, on the 1st of September, 1816. He was professed when twenty-five, on the eve of St. Alphonsus' Feast, 1841. In 1843 he accompanied Father De Buggenoms to England. They left Ostend on the 9th of June, the Feast of Our Lady of Grace, and arrived at Falmouth, their destination, on the 17th. Here, until 1848, Brother Felician turned his hand to every office that falls to the lot of a lay brother. In that year Falmouth was abandoned to enable the Fathers to form a regular Community at Clapham. From Clapham he went to Bishop Eton, and thence to Limerick. This was in November, 1855. In his humility this excellent Brother used to say, that if he did not sanctify himself by work, he would never sanctify himself by any other means.

He had not, to the same high degree, that great facility for prayer, which was so remarkable in Brother Peter; but there was, one might say, nothing that his hands could not If the walls of the temporary church were still standing, and could speak, what would they not say of Brother Felician's skill in decoration, and in all that adds lustre to the Feasts of the Church? But it was, especially, in the new church that he showed his taste Carving, painting, gilding, all and talent. came easy to him. And who will ever forget Brother Felician's Christmas Crib? While his whole soul went out to the decorative work, when young and robust, no labour was too hard or rough for him.

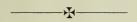
There are fathers of families in Limerick and elsewhere, there are Priests and Religious, who remember, with joy and gratitude, the days when they were Brother Felician's "Servers." They loved him and feared him. They felt how great was his joy when the Rector gave them a feast; but they knew how exacting he was as to their conduct before, during, and after the services in the church. Good Acolytes proved the excellence of the Sacristan. Now that Brother Felician is, we hope, where God praises him, we may say that

more than once Superiors were on the point of changing him from Limerick, thinking that the esteem in which he was held might not be good for him. But, in very deed, he had always an humble opinion of himself. We may give as indication of this a little domestic scene.

In 1891 he had the happiness of celebrating his Golden Jubilee of Profession. He prepared himself by recollection and prayer for the renewal of his vows. When the time came for doing so he presented himself before Father Rector at the altar in the private oratory with the formula in his hand. He began to read it, but the tears coursed abundantly down his cheeks, and his emotion at the thought of God's goodness to him, and his own unworthiness, was so great that he could not continue. The Father Rector took the formula to suggest the words to the happy Jubilarian, but seeing the old man so affected, he too well nigh broke down.

Brother Felician continued in the office of Sacristan, which he filled so well, up to the end of his life. His part in the processions would require a chapter to itself. As he grew old other hands had to do the heavy work, but he was on the spot to direct the work, and his hands, too, were always busy. He saw the Crib completed in 1896, as he had seen it in former years. He prepared the figures as usual, and had the consolation which he had had on so many former Christmas Days, of seeing thousands come to do honour to Jesus, Mary, and Joseph.

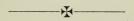
January the 5th, the eve of "the coming of the Kings," had arrived; on this day, almost suddenly, God called Brother Felician to Himself. On the 7th, the people of Limerick showed their reverent respect for the remains of Brother Felician. His body was borne to the crypt and placed under his own Crib. He was in his 81st year. R.I.P.



### BROTHER CHARLES MOUCHA

AS a Pole, born in Retibar on the 1st of December, 1817, and professed on the 9th of the same month in 1845. When he died at Bishop Eton, on the 8th of August, 1901, he had reached his eighty-fifth year, and had been nearly fifty-six years professed. He was the last survivor of the first Limerick Community, and surpassed them all in length of years and

profession. Like Brother Peter he sanctified himself by prayer and work at his trade, by these means opening to himself the gates of heaven. His golden jubilee was duly celebrated, and on that day the good old man was very proud because the Most Rev. Father General had remembered him on the occasion and had written to him. R.I.P.



### BROTHER JOACHIM KELLY

DIED only three years before Brother Charles, but his days of life were not so many. He was born in London, of Irish parents, on the 10th of December, 1831. The name given to him at Baptism was Walter. Joachim was

given to him in religion. He laboured more in England and Australia than in Ireland.

He died at Clapham on Lady Day, March 25th, 1898, and was buried in Mortlake. R.I.P.

#### REV. FATHER PATRICK FURLONG

DIED December 13th, 1864. His native parish was Bannow, Co. Wexford. He was born on the 22nd of February, 1835. At the age of fourteen he went to St. Peter's College, Wexford, where he studied for some A Redemptorist mission, which he years. attended, was the means of bringing his stay at the college to an end. During the course of that mission God's voice called him to the missionary life, and after a short interval the young student left all to correspond with his He entered our Novitiate at St. vocation. Trond, in Belgium, was professed October 15th, 1856, and ordained priest in 1862, on 22nd of March, the day on which we celebrate the apparition of Our Lady to St. Alphonsus at Foggia.

Father Furlong proposed to himself nothing less than to imitate St. Alphonsus, and to this end he copied the resolutions which the Saint had made for the guidance of his life as a priest, and carried them always in his Breviary. He was never without a book written by the Holy Doctor, whose writings together with the rules and constitutions of the Congregation were the basis of his religious life. When the end came he was occupied in extracting from a new life of St. Alphonsus, by Cardinal Villecourt, the Saint's practice of the twelve virtues which the rule proposes to us to exercise month by month.

Limerick was the destination fixed for him by the Superior. He arrived in September and at once set to work under Father Rector's direction, for he wished to have the seal of obedience on everything he did. He was never idle, and this spirit of industry accounts for the number of Sermons and Instructions which he had written during his short apostolic life. He took part in eighteen missions, and on these the children were nearly always entrusted to his care. His heart and soul were in his work, and God blessed his efforts. At home he was most assiduous in the confessional as well as in time of mission.

Although weak in health he was ever ready to help anyone who asked his assistance. He

never lost his joyous serenity. From boyhood, it seems, he had suffered from palpitation of the heart. This malady increased with his years. At length it grew so alarming that he had to leave a mission and return to Mount St. Alphonsus, never to leave it again. He got worse day by day, but as his body grew weaker his soul seemed to acquire new strength. No one knew him, during his illness, to have uttered one word of complaint, and he was ever thanking those around him for their charitable services.

His chest became worse, and the oppression he suffered was very trying. To get some relief he had to change his position frequently. At these times he would think how our Divine Saviour remained motionless on the Cross, and how He suffered oppression in His agony. The day before his death he said to the Brother Infirmarian: "We must love Jesus Christ much. I never before this understood what it is to die." His love for the Blessed Virgin was always great, and his confidence in Her showed itself especially at the end. Then he would frequently exclaim, "Oh how good is our Mother, how good! Now I understand it." His brother, Rev. J. Furlong, O.S.A., came to see him. He was a younger brother and had been recently ordained priest. The Rector, Father Plunkett, gave Father Furlong the last Sacraments on the 15th of December, and on Sunday, the 18th, at 10 o'clock, fully conscious, he asked for and received absolution, and then sweetly reposed in Our Lord, supported in the arms of his brother, with Father Rector, and Brother Michael near him.

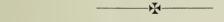
The chronicler writes: "The deceased won the affection of everyone, and in our house he spread abroad the good odour of Christ, and left a memory full of blessings. All remember his singular rectitude in his judgments, words, studies, offices, and in all he did." The Most Rev. Dr. Butler, with the clergy of the city, secular and regular, assisted at his obsequies, after which his body was laid in the crypt. R.I.P.

Two other members of the Community, Father Van Rooy and Father Cameron, were called in after years, to make great sacrifices before they received the summons to their reward.

#### REV. FATHER JOHN VAN ROOY

AS born in Oerle, Holland, August 17th, and exaggeration to say that his appearance in 1830. He was in the Novitiate with the church, so great was his modesty, was that Father Harbison, and made his Vows a short time before him, 24th May, 1854. Having completed his studies at Wittem, he was ordained priest on the 7th of September, 1859. After a short stay in the Wittem Community he was sent to Limerick. Here he laboured assiduously in the confessional, and it was thought

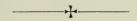
the church, so great was his modesty, was that of an angel. Some six years after his arrival in Limerick he was sent to Surinam, Dutch Guiana, South America, where he laboured with indescribable charity amongst the lepers. He died at a station called Coronic in that difficult mission on the 6th of November, 1871, young in years, but rich in merit. R.I.P.



### REV. FATHER DONALD CAMERON.

DONALD was born in London on the 24th February, 1834. He was professed on October 15th, 1856, and ordained Priest, 22nd March, 1862. His apostolic life began in Limerick, under Father Plunkett, and continued under Father Plunkett's successor. He was then transferred to Clapham. In that district of London he was labouring with great zeal and success, when the Most Rev. Father General assigned him to the Island of

St. Thomas in 1879. The good Father obeyed But, as that Island had already willingly. claimed many victims, he went prepared to meet death. It was well for him to be in such dispositions, for scarcely had he landed when the malignant fever of that country seized him. It is said of this fever, that it either kills or acclimatizes. It was death to Father Cameron. After lingering for a fortnight he gave his soul to God, on the 29th June, 1879. R.I.P.



### REV. FATHER JOHN LALOR.

**TOHN** LALOR was born near Harristown, in the County Kildare, on the 16th of October, 1834. In the course of his Ecclesiastical Studies, he passed from Carlow College to Maynooth, and from Maynooth to Rome. Towards the end of his stay in Rome he, one day, passed before the Church of St. Alphonsus. Over the door he read the motto of the Congregation of the Most Holy Redeemer: "COPIOSA APUD EUM REDEMPTIO." then passed within his soul we do not know, but he at once resolved to enter our Congregation, although, up to this time, scarcely anything of the Fathers or their mode of life was known to him. He asked for admission, was received, and made his Novitiate in Rome.

One day during his Novitiate, whilst walking along the corridor, he was thinking over his life, when a holy Bishop, who happened to be in the house, met him. The Bishop spoke to him, just as if he had read his thoughts, and what he said greatly strengthened the novice in his vocation. He was professed on the Feast of St. Stanislaus, 1860. Having completed his studies he was sent to England, where, on the Feast of St. Joseph, 1862, he was ordained Priest at Bishop Eton. After a time he was attached to the house of Clapham, and took his part in many missions in the cities and large towns for four years. Then he was sent to Limerick, where he continued the same work for three years more. He had given

about fifty missions, besides some retreats during these years, but his labours were near their end. "He finished his course," says the chronicler, "by an act of obedience." He was engaged in a difficult mission at Ballybunion, when, towards the close, he fell ill. In the ordinary course he should have returned to Limerick for a rest, but circumstances obliged his Superior, who, of course, had no idea that he was so ill, to assign him another mission. Without any reluctance or a word of complaint he set out for Glenties, Co. Donegal, which he reached only after three days' journey. felt that a heavy illness was upon him, nevertheless, he began the work of the mission. On the second day he broke down. He was sent home at once. At first neither doctors nor anyone else suspected any danger. left his room for the last time, on the 2nd August, to assist at the Solemn Mass in honour of St. Alphonsus, but from that day he became worse. It was soon evident that he had typhoid fever. With fervour and calmness he made all his preparations for death; and on

the 16th of August, received the last Sacraments with most perfect resignation to God's Will. At last, on the Octave day of the Assumption, surrounded by his brethren, reciting the prayers for the agonizing, he went to sleep in the Lord. It was 2 p.m., August 27th, 1869. He was in his thirty-fifth year, and had been nine years professed.

Father Lalor was loved by everyone at home and abroad. Full of charity at all times, he was frank, simple, and joyful. He laboured much for men and for the young, and his whole heart went out to the poor and abandoned.

He never made visits of mere civility, but was always glad to visit and help the sick. His humility was very marked in his last illness. He wished to spare everyone trouble, and was very grateful for the least service. His Lordship, Most Rev Dr. Butler, assisted at the obsequies, and, together with a numerous gathering of clergy, secular and regular, accompanied the remains to their last resting place. R.I.P.

### \_\_\_\_X

### REV. FATHER PATRICK TIERNEY.

PEW Fathers have passed through Limerick more unnoticed than Rev. Father Patrick Tierney. His life was indeed hidden. He taught in the Navan Seminary before he entered our Congregation, at the age of twenty-three.

He made his profession at Bishop Eton, on the 15th of October, 1869, and was ordained there on the 20th of September, 1873. In the meanwhile he had been to our house of studies at Wittem, in Dutch Limburg.

Naturally frail, he would not have been equal to the heavy labour of study had not God given him talent of the highest order. The mere reading through of the most difficult parts of Philosophy and Theology sufficed for him. His intellect was penetrating and his memory most retentive. Nor was his talent merely speculative, for he at once seized all the bearings of practical questions, and was most clear in practical deductions. And yet, his was one of those cases in which God gives

great talent not to be used, but to be generously sacrificed to His adorable Will.

Almost immediately after his ordination, Father Tierney had a severe hemorrhage. It was from the lungs, and the beginning of that disease which, little by little, consumed his strength. He was sent to Limerick to breathe its mild and salubrious air, and here he remained till the 15th of July, when he gave up his beautiful soul to God.

Father Tierney regretted being unable to work, but accepted this trial as well as all his sufferings, not only with resignation, but with joy. He never lost his good humour nor his courage. He persevered in celebrating Holy Mass up to the very last day of his life. He was so weak a short time before his death, that his Superior considered himself justified in giving him Extreme Unction. The sequel proved that he was right, for, Father Patrick Tierney passed away in his sleep on the night of the 15th of July, 1878. R.I.P.

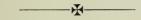
#### REV. FATHER ENGELBERT FROHN.

HEN the Congregation was suppressed in Germany, and the Fathers forced to in Germany, and the Fathers forced to leave their monasteries and churches, many of these victims of Bismarck's hatred of the Catholic Church were welcomed and received in the Redemptorist houses in Ireland, England, and Scotland. One of the first to arrive was Father Frohn. This was in 1873. He was then a young man, not more than two years a priest. At first he was attached to the Perth Community, Scotland, and at once set himself to learn English with characteristic German earnestness and perseverance. That his efforts were soon rewarded with success, is clear from the fact that in a short time he was able to go on the missions given by the Fathers in Scotland, and in the towns of Northern England. This was the beginning of upwards of twenty-five years of apostolic work in those countries and in Ireland.

We find him a member of the Community at Limerick towards the end of 1876, and he continued to take part in the missions given from this house till the close of the year 1880, when he was transferred to Bishop Eton; the chronicles add: "to the great regret of his confrères at Limerick." He was not again attached to the Limerick house, though he often worked afterwards on the Irish missions.

Father Frohn became a master of the English language, and was possessed of considerable powers as a mission preacher. His charitable and cheerful spirit made him ever an agreeable companion, while his unmistakable love for the people of this country, whose devotion to the Holy Faith he admired so much, was a means in his hands that enabled him to do much good for souls.

For the three years previous to his return to Germany, Father Frohn was Novice Master. During his term of office the Novitiate was changed from the house at Bishop Eton, Liverpool, to that of Perth. When the German Fathers were again admitted to their houses he was recalled, but died two years later as Rector of Bochum, 4th of January, 1900. R.I.P.



### REV. FATHER PETER HAHNENGRAEF.

MHIS Redemptorist lived for upwards of ten years at Mount St. Alphonsus, contributing his share to the work of the Community, at home and on the missions. He was one of the Fathers who came over from Germany on the suppression of the Congregation in that country. A Bavarian by birth, he was born on the 5th of May, 1828, made his religious profession when he was in his twentyseventh year, and not many weeks after was raised to the priesthood. As a preacher his weak voice made it difficult for him to be heard in a large church, yet, he spoke always with the earnestness that comes of love for souls. "Father Peter," as he was generally called, was devoted to the work of the confessional and, during his long stay in Limerick, was much

occupied while at home, in the intervals between missions, in this apostolic and meritorious work. For the last six years that he was attached to this Community he held the office of Minister, and for a considerable time, owing to the illness of the Rector, Very Rev. Father Edward O'Donnell, he performed the duties of Superior. He left Limerick in 1885, and after a few years in Perth and Clapham was recalled to his own country. He died at the Redemptorist house in Deggendorf, in Bavaria, on the 8th of October, 1896. He was a man of simple unassuming ways, and a true religious. Though born in distant Bavaria, he had a tender love for Ireland. He was ever a great favourite, both with his own brethren and the secular clergy with whom he laboured. R.I.P.

#### REV. FATHER THOMAS E. BRIDGETT.

(Extracts taken from a sketch of his life in the Tablet, February 25th, 1899.)

"DEATH has removed from the midst of us one whose loss will be widely felt, not only in England, but in other lands. Many of our readers will be anxious to have some details of his life and his last days. Fortunately, we have a short sketch of his early life and conversion from Father Bridgett's own hand."

From this life we learn that he was born on January, 20th, 1829, in a house attached to his father's silk mill in Derby.

The Tablet continues: "The most important event of his school life was in 1843, when, at the age of fourteen he was sent to his third school at Tonbridge, in Kent, an old-fashioned Church of England grammar school. Of the head master Father Bridgett says: 'The head master, Dr. Weldon, a parson, was a worthy man, to whom I owe much. tried to govern the school on the Rugby system of Dr. Arnold, but like all Protestant systems, it is ineffectual for real moral good.' The account that Father Bridgett gives of the moral state of the schools to which he was sent, is indeed sad. One cannot help being filled with admiration at the fidelity with which this young boy corresponded, in spite of such adverse surroundings, with the grace now vouchsafed to him. He writes: 'Still the master had some good influence, and while at that school, I felt, for the first time, religious impressions, and came to think of God and my soul. I went to him one day and told him that I was not baptized and that I wished to be. He gave me some instruction and some leisure time to prepare."

Father Bridgett mentions earlier, that his father, having been brought up a Baptist, had none of his children baptized in their infancy.

The writer in the *Tablet* goes on to relate that in August, 1846, Father Bridgett's father died suddenly, and that in October of the following year his mother sent him to Cam-Dbridge, where he found himself in the midst of the fierce dissensions between High Church

and Low, and as he says himself, "I was fairly puzzled."

Then follows an account of his conversion: "The day of grace for him was when he accidentally met with some of Kenelm Digby's works. 'From that day my heart was with the Church of the Saints. I hated the isolation and insularity of the Church of England and felt it was a mere sham.' At the end of his third year at Cambridge he felt that he could not take his degree, because he could not conscientiously take the Oath of Supremacy repudiating the spiritual power of the Pope. In the vacation he read Newman's sermon on Faith lately published in Discourses to Mixed Congregations, and was greatly moved by his description of Faith as an absolute surrender of the mind to a living authority, known to be Divine, not a puzzle over documents, with doubt about correct interpretation. Finally, he went to hear Dr. Newman, who was giving his lectures on the 'Difficulties of Anglicans' at the London Oratory, King William-street, Strand, and then made up his mind, and was received into the Church by Father Stanton, who is still living at the Brompton Oratory. He describes himself going forth after his reception with his shirt front still wet with the Baptismal Water and feeling inclined to laugh for very joy and to say to the people: 'Now, I am no longer a member of your petty Anglican religion. I belong to the Church of the Apostles, the Fathers and the Saints. Francis and St. Dominic would not disown me, and when I go across the sea I shall not be a stranger in Christendom.'

"He added shortly before his death: 'More than forty years have passed since then, and the same thought and joy are as fresh as ever.' He continues: 'I am not attempting here to give any proper account of my inner life; so I will say no more about the history of my conversion than that the main thought that led me to the Faith has been

developed in my *Ritual of the New Testament*, in the chapter on the Real Presence. It was this: If there is a living God, such as the Bible tells us of, then the Catholic Church is God's dwelling place and God's organ on earth. Or conversely: If the Catholic Church is to be rejected, *a fortiori* is the Bible. In two things I was certain they agreed, viz.: in the view they held about God, the *living* God; and, secondly, in the view about the life of man—the ascetic view I may call it.

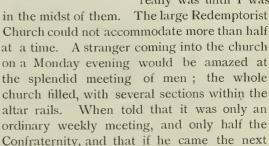
"'God was a living God, not a theory, or an abstract first cause, or law and order, but a

God who made known His Will. His Will was the law of life, and man must mortify his own will to do God's Will. I often read The Imitation of Christ and The Spiritual Combat. I was sure they held the same view of life as the New Testament. I was sure Protestantism did not, nor the English newspapers, nor the English people as a body.' He was baptized as a Catholic, on June 12th, 1850, being twenty-one years old. It is now that we see how faithfully he has corresponded to God's light, and how deeply he had meditated on the end for which God created man.

'Having become a Catholic,' he says, 'I felt at once that I could most directly and effectually attain the end of life by entering a religious order.' Father Stanton advised him to make a retreat at the Redemptorists' House, Hanley Castle. He finally resolved to join the Congregation of the Most Holy Redeemer. He went to St. Trond, in Belgium, for his novitiate, and then for five years to the House of Studies at Wittem, in Dutch Limburg.

He was ordained Priest on August 4th, 1856. He returned to Clapham the same month. He spent over forty years in England and Ireland as a Redemptorist. During that time he did not give as many missions as most Fathers (1) because he was generally at Clapham, which is not such a missionary house as the others, having a parish attached to it; (2) because he held the office of Rector in various houses during more than thirteen years; (3) because he was continually occupied with retreats to the clergy, clerical students, and religious of both sexes;

and, lastly, because of his bad health, which, before many years, began to tell against him. In spite of this he gave about eighty missions in various parts of England and Ireland, and some 130 or 140 retreats of various kinds. In speaking of his apostolic labours we must not omit to mention the men's Confraternity at Limerick, founded by him when Rector there, in January, 1868. One who knew it well, in after years, writes as follows: 'I had often heard of the wonderful Confraternity of 5,000 men in Limerick, but I never realised what it really was until I was



day, Tuesday, he would see a similar sight,



FATHER THOMAS E. BRIDGETT.

and yet not one man would be the same, it was impossible for him not to feel that throughout the world it would be difficult to find any Confraternity to equal it.'

"Father Bridgett, however, is chiefly known by his writings. It is impossible to give any adequate account of them here. That wonderful sincerity and love of truth that led him through all the trials and dangers which surrounded his boyhood and youth, and finally brought him, in spite of all sacrifices, into the bosom of the true Church, shines forth in all his writings, and made him one of our most Though an eminent contrusted leaders. troversialist Father Bridgett was eminently a man of peace, and had an instinctive aversion for the lover of disputes. His honesty as an historian was so well known that it is to be doubted if anyone ever accused him of a suppressio veri except Anthony Froude.

"Could any historian desire a better eulogium! One well qualified to gauge the effect of Father Bridgett's writings, wrote, on receiving the news of his death: 'He was one of the best of our captains. I always recognized him as a presence that could be felt in every plane of Church life and counted on. Let us hope that Father Bridgett and his great patron, Blessed Thomas More, will put their hands together and provide a generation of their kind.' The words of the Holy Ghost might well be applied to him: 'He sought profitable words, and wrote words most right, and full of truth.' (Eccles. xii., 10).

"Amidst his own brethren in the Congregation he was looked upon, for the same reason, as the most reliable of counsellors.

"When the terrible disease that caused his death disclosed itself, he was anointed, on October 15th, 1898. God, in His goodness, gave him at first special grace and spiritual joy, which lasted for about six weeks. It seemed to him as if Our Divine Lord was constantly present with him, inviting him to follow Him, as He invited St. Peter to come to Him on the waters. His mind was filled with light which

made him realise the truths of faith as he had never done before. He often said that he did not ask to be saved a single pain, but earnestly begged for prayers that he might have the grace to bear his cross and die as a worthy son of St. Alphonsus.

"Later, however, all was changed, and Our Lord allowed him to share in His darkness and dereliction on His cross. His sufferings from the internal cancer were most terrible, and seemed ever on the increase. By God's merciful Providence during the last few days his physical exhaustion seemed to render him less susceptible of pain, and he breathed forth his soul in wonderful peace at about 4-15 on Friday afternoon, February 17th, 1899.

"Countless letters came to him during his long illness full of tender sympathy and charity from members of his own Congregation and from his many friends outside, which moved him so much that he could scarcely speak of it without tears."

In a subsequent number the *Tablet* has an article on "Father Bridgett as a writer." But to attempt within our limited space to give an account of Father Bridgett's writings would be to do an injustice to his literary reputation. Even a complete enumeration of his many books cannot be given here. His chief works are concerned with the Ecclesiastical history of mediæval England. The following are titles of books familiar to many:

Our Lady's Dowry;

The History of the Blessed Eucharist in Great Britain;

The Life of Blessed John Fisher; and what is, perhaps, his most widely known work:

The Life of Blessed Thomas More.

Two short publications have a special interest for us; the first: the *Retreat to Men*, which he gave to the Holy Family Confraternity; this was twice printed and largely sold; the second:

An Historical Sketch of the Ancient Monastic Buildings of Adare.



FATHERS O'DONNELL, HALL, PLUNKETT.

#### SKETCH OF THE LIFE OF

### VERY REV. FATHER EDWARD O'DONNELL.

WRITTEN BY A FATHER WHO LIVED LONG YEARS WITH HIM, AND KNEW HIM WELL.

THE REV. FATHER EDWARD O'DONNELL was born in the County Donegal, in the year 1825, on the 4th of April. From his youth he was "simple and upright fearing God and keeping from evil."

He became a secular priest in his native diocese in 1854. After working with great fruit, and great edification to priests and people, he left the world at the age of thirtysix, and entered our Novitiate at Bishop Eton. He was a very fervent novice. From amongst other edifying actions, we relate the following: When he was a secular priest he was accustomed to ride, and walked but little. During the time of his noviceship his legs got very swollen on account of the long walks he had to take with the other novices. His Novice Master gave him leave to stay at home; but although walking was very painful to him then, he said with a smile, "My legs must carry me," and with great self-denial he continued his walks.

He was professed on the Feast of Our Blessed Lady of Good Counsel, April 26th, 1862. He was soon after appointed to Limerick. Whilst there he worked unceasingly, doing great good and giving much edification by his zeal, meekness, and charity, He loved a hidden life—a life of prayer and unostentatious work.

He was sent in 1867 to join Father Vaughan and Father W. Owen, at Dundee, where they lived a Community life in the upper part of the Presbytery of the parish of St. Mary, and helped the priest in looking after the people. He very soon won the esteem and love of almost everyone by his courtesy and kindness, his humility and charity. When he paid a visit to Dundee many years after and shortly before his death, he was received with blessings

by the parishioners, and many even shed tears at the sight of his emaciated countenance. He was beloved both by priests and people. He was next attached to the house, but lately built, of St. Mary's, Kinnoull, Perth, N.B.

He was constantly engaged in missionary work from henceforward. He was Socius to Father Vaughan during the Second Novitiate of 1870, of which Father Vaughan was Prefect, and he had the confidence of the Fathers who were in it. He gave some remarkably practical lectures and conferences.

He said one day, long afterwards: "I came to the Congregation to hide myself, and the more I sought to be unknown the more was I made to appear, I always regretted any circumstance which, not being the manifest Will of God, brought me into notice."

His virtues and great common sense did not escape the notice of his Superiors, and he was appointed Rector of Limerick in the year 1871.

He continued to be Rector of that house until 1881. While Rector he seemed to act on the advice of Ecclesiasticus xxxii.: "Have they made thee ruler? be not lifted up: be among them, as one of them." His conferences were full of gentleness. He never spoke harshly to anyone, and he was never seen by anyone to have an angry look. He was ever the same. In his opening conferences on his re-appointment as Rector he always used the self-same words, "I am not fit for, nor worthy of this position, but I accept it from obedience, trusting also that God will help me."

He soon won the confidence and affection, not only of his subjects, but also of the Bishop and Priests of the city.

He was unwearied in his attendance in the confessional during the whole time of his stay in Limerick. He loved the poor and lowly, to whom he gave abundant alms, whom he was always willing to visit when sick, and whom he liked to see at his confessional. He was very fond of prayer. Notwithstanding the labour of guiding and governing others, in which he never spared himself, he always managed to find time for practising his favourite devotions. A Father who lived many years with him says: "He literally fulfilled

the words of Our Lord that 'we must pray always.' He used to hear all the Masses each day, and he made, at least, five visits daily to the Blessed Sacrament, and nearly as many to the picture of Our Lady of Perpetual Succour. He never omitted to make the Way of the Cross. When on mission he wished to have his confessional where he could see the altar. Besides his meditations he said many vocal prayers. Whenever he had any spare time he spent it in prayer. He said the Seven Dolour beads frequently."

He practised many virtues in a high degree. He was like Job, an eye to the blind and a staff to the lame. He always defended the absent.

He was very zealous and self-sacrificing. At one mission (Killeter) he could not sleep at night; yet, though quite weary in the morning, he got up early, and laboured as hard as anyone else all day. At Waterford he could not sleep and used to rise several times during the night; yet instead of staying in bed in the morning, he used to get up at an earlier hour than is usual and make his meditation, leaving his companion in bed, and then went to the confessional where he remained almost the entire day.

At the Holy Family Retreat at Kilrush, which was his last work, although very weak and almost dying, he heard confessions and preached as if he were in the best of health. When giving a retreat to the students of Waterford College, he not only heard confessions all day but late into the night. He did the same when giving the retreat to the Clergy of Westminster just before his health broke down in 1880.

He was very much attached to his vocation. He more than once said: "We have one of the most beautiful vocations in the Church of God. If I had known the object and peculiar work of the Congregation I would have joined it many years sooner." This is a slight sketch of a few of his many virtues.

His health gave way entirely in July, 1880. He lost his appetite quite suddenly, and day by day wasted away. He reluctantly gave up external work, but resolved, in order not to be idle, to study Moral Theology and re-write his

mission sermons. But he rapidly grew worse and had to stay in bed. All through the Winter he lay in bed suffering patiently. He got a little better at Easter and was sent to Teignmouth, England. He went from Teignmouth to Perth, Scotland, in the Summer of 1881. The Father who went with him says: "He was very weak, especially in the morning. But he spent the whole time in prayer. Afterwards he began to speak and his conversation was edifying and entertaining. I never heard a frivolous word fall from his lips. The last words I heard him say, were: 'I counsel moderation in all things. Keep to the beaten path, and let reason, not feeling, always guide you.' "

During the few months he lingered on at Perth he gave great edification. When he was told by the doctor that his heart was seriously affected, and that he could not recover, he gave himself altogether to preparing for death. When he could hardly drag himself along he went every morning to the church to say Holy Mass, and when he could no longer walk so far, he said Mass in a room. He clung to the Holy Mass and to his Breviary to the last. A few days before his death he said to one of the Fathers: "I do not care for anything in the world." The same Father having asked him how he had passed the night, he said: "I do not sleep at all and I try to say prayers all the time, for I find it easier to pray than to let my mind wander." He hardly ever ceased praying, day or night, during the weeks between receiving the last Sacraments and the day of his death. In fact, during the months preceding his death, he was always praying, either in his room, the garden, or the oratory.

He never acknowledged that he suffered. His only concern was that others were put to inconvenience. During the night before his death he tried several times to get the brother who attended him to go to bed.

When the Bishop of Limerick, the Most Rev. Dr. Butler, whose confessor he had been, heard of his having been anointed he wrote to one of the Fathers, at Perth, as follows:—

"I am grieved to hear that my poor dear friend is so low. I often used to think that I should have him at my bedside when I was dying, but it seems this is not to be. I must only say with himself, 'Fiat Voluntas Tua.' What a comfort for those who love him to know that he is approaching his end with such calmness and resignation and holy joy. But any other end would be out of keeping with his life. He is dying as he lived—a good priest, a 'faithful servant,' a true son of St. Alphonsus."

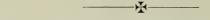
On Friday afternoon, February 24th, a sudden change, betokening the approach of death, came over him. When he became aware of his danger, he asked what day the next day would be, and when he heard it would be Saturday, a smile lighted up his face. The next morning at five o'clock, the Community assembled around his bed and commended his soul to God, in the beautiful and consoling words of the Church. So calmly and so gently did death come, that none could tell the moment in which he passed away. Thus amidst the prayers of his brethren, our beloved Father yielded his holy soul into the hands of God. He died on Saturday, the 25th of February, the Feast of the Commemoration of the Most Holy Redeemer, on a day specially consecrated to Our Blessed Lady, to the Divine Infant, and Our Blessed Redeemer. As soon as he was dead, Holy Mass was celebrated by each priest in the house, for the repose of his soul. We have good reason to hope that he now wears the beautiful crown which St. Alphonsus saw prepared for every Redemptorist who lives in observance and dies in the Congregation.

The Provincial wrote as follows to all the houses of the Congregation: "Our dear Brother was always constant in the way of the Lord from his novitiate to his death. As a subject he was remarkable for a spirit of prayer, piety, and obedience. The same spirit shone forth in him during the nine years and more that he filled the responsible position of Rector of Limerick. An unwearied confessor and missioner, beloved by the Bishops, the Priests, and the people, he was a constant model of regular observance. Being seized by a slow but deadly disease, having ceased for the last six months to be Rector, he gave himself entirely

to preparation for death. He edified all by bearing with the utmost patience all the pains and weariness of sickness. Having received the last Sacraments in good time he expired most peacefully in the Lord."

The Most Rev. Dr. Fitzgerald having heard of his death, wrote the following letter to the Rector of Limerick: "I read with extreme regret of the death of the truly good, and most worthy Father O'Donnell. I sympathise

deeply with your Community on the loss of so fine a priest and of so wise and genuine a counsellor and friend; for my part I feel that I have lost almost a personal friend, for although the years of our acquaintance were not many, I entertained for him the deepest respect and regard and had entire confidence in the soundness and safety of his advice and judgment. I shall on an early day say Mass for his eternal repose." R.I.P.



#### REV. FATHER FRANCIS HALL.

PRANCIS HALL was born on the 1st of December, 1836. He spent his youth, when not at College, in the neighbourhood of Liverpool. We have from his own pen the extraordinary impression made on him by a mission given in Old Swan to children by Father Furniss. He entered the Congregation of the Most Holy Redeemer in 1855, and after his novitiate went to our House of Studies. His Superiors were not slow to discover his great talent; but there soon came upon him attacks of the nerves, debility, and indisposition, which never completely left him. ordination he worked for a time in Clapham. He soon took part in his first Irish mission, and from that day it might be said of him that his whole heart was given to Catholic Ireland. Contrary to human expectations, Father Hall lived to the age of sixty-one. During those years his illnesses often brought him to death's door. On two occasions he attributed his recovery to miracles, one through the intercession of Blessed Gerard, the other through that of Our Lady of Perpetual Succour. The cure of Father Hall at Bishop Eton is the first great favour of Our Lady of Perpetual Succour in England. He was at death's door and had received all the Sacraments, when to the surprise of everyone he recovered. He then composed a most beautiful poem on the Last Anointing, and gave the thoughts which passed through his mind as he stood on the threshold of eternity. The ideas are very beautiful. His life was an alternation of teaching, home work, and mission work.

Of his home work the most important was that for the Confraternity of the Holy Family in Limerick. In its earliest days he co-operated with Father Bridgett. He did much to inspire the men with that love for Jesus, Mary, and Joseph, which distinguishes them to-day. But the work was too heavy for his weak shoulders and he had to be replaced by a Father whose strength better fitted him for this laborious undertaking.

As Father Hall had been for some time in all the houses of his Province, he gave missions both in England and Scotland. But the missions which pleased him most and filled him with that enthusiasm, which seemed a necessary condition of his success, were those of Ireland. He had all the qualities of mind and heart that make a great preacher.

Father Bridgett, speaking of the earlier sermons of Father Hall said that they were intellectual panoramas. Few have surpassed him in the magnificence of his descriptions, and yet his language was always simple, like that of our Holy Founder, whom, in all things, he desired to imitate. In beginning a sermon his voice was weak, but as he proceeded with his subject, he seemed to become another man and spoke at times even with too much vehemence. It was seldom that he did not move the whole population wherever he gave a mission.

Father Hall was most tenderly devoted to the sacred Infancy of Our Lord, and to His presence in the Blessed Sacrament. Great too was his devotion to the Immaculate Mother. St. Alphonsus he ever looked up to as a father and teacher, and he filled his mind and heart with all that the Saint has left us in his writings. He received everyone with the greatest charity, but his predilection was for sinners, for the poor, and for children.

Father Hall was amongst the first Fathers

in Dundalk. There he spent many years and finally, while a member of that Community, breathed his last, surrounded by his brethren, on 28th October, 1897. After the solemn obsequies his remains were laid under the Chapel of Our Lady of Perpetual Succour to await his glorious resurrection. R.I.P.

#### ——X—

#### VERY REV. WILLIAM PLUNKETT.

PATHER PLUNKETT was the first Irishman who joined the Congregation of the Most Holy Redeemer in these countries. He was born at Corbalton, Co. Meath, on 6th of June, 1824, and was the third son of the Earl of Fingall. He chose the army as a profession, and served some years as an officer in the Welsh Fusiliers, going with his regiment to the West Indies, and later to Canada. is told of him that while Lieutenant he encouraged the Catholic men of the regiment by word and by example to frequent the Sacraments. During the six years he spent as a soldier, his life was such as one would expect in a religious rather than in a young officer in the army, for he is known to have been very pious and to have been in the habit of practising acts of bodily penance.

On returning from Canada, in order to make his salvation more secure, he made up his mind to enter a religious order. He went to the Redemptorist house, St. Mary's, Clapham, to spend some days in retreat and to settle his vocation. As a result he entered the Novitiate of our Congregation at St. Trond, Belgium, and having gone through his noviceship with great fervour, made the Religious Vows on 15th October, 1851. His studies in preparation for the priesthood were made on the Continent, but he returned to Clapham, London, to be ordained Priest. This was in the June of 1854. A year or more was still spent in study and then began a long life of missionary work. For forty-five years he laboured for the salvation of souls, giving his first mission in Manchester, and ever working on with quiet, constant zeal until death came and found him still a missioner, at the age of seventy-seven, in distant Australia.

In the course of his long years of Redemptorist life he was many times attached to various Communities. He first came to Limerick in the year 1857, and in the May of the following year was present at the laying of the foundation stone of the church. On the death of Very Rev. Father Roes, who was Rector at that time, Father Plunkett became Vice-Rector. This was in 1860. Two years later he was appointed Rector for three years. Soon after this appointment the new Church of St. Alphonsus was solemnly dedicated on Sunday, December 7th, 1862, by the Coadjutor-Bishop of Limerick, the Most Rev. Dr. Butler, the Dedication sermon being preached by the Bishop of Kerry, Most Rev. Dr. Moriarty.

In 1868 Father Plunkett was made Rector of Clapham. It has been written of him that whilst he was Rector of Clapham house, he showed, in a very striking way, his great affability, kindness, generosity, and above all his devotion to the poor. During the years that followed he was twice attached to Bishop Eton. and twice to Clapham, of which house he was again Rector for a few years. He was also twice a member of the Limerick Community, from which he was transferred to Perth, Scotland, in 1887. This date brings us close to the time of his departure for Australia, for having when sixty-four years of age, generously offered himself for that far distant mission, he was appointed to take part in the new foundation at Ballarat, in Victoria, and set sail with the Rev. Father Cleary as his companion on the 28th September, 1888. Five years later he

was named Visitor, or representative of the Very Rev. Father Provincial, in Australia. Then he is for a year and a half Rector of Waratah, when that came which was to be his last appointment: he is made Superior of the new foundation at Perth in Western Australia. This was towards the end of the year immediately preceding his death.

He had been asked by his Eminence Cardinal Moran to prepare some papers for the Australian Catholic Congress, which was to take place in September, 1900. This he did with pleasure, and when the time for the Congress and the Dedication Ceremony of St. Mary's Cathedral approached, he started for Sydney in company with Rev. Father Clune, travelling by steamer. But while crossing the Australian Bight, which is generally rough, the dear old man, after going through his devotions in his cabin, was coming up the saloon stairs to sit on deck when the steamer lurched, and he fell back violently on the leaden floor. He was unable to rise until help came. A young doctor on board attended him with the greatest care and kindness and he was soon well enough to say his Office and the Rosary.

From Adelaide he travelled by train to Sydney. As a precaution he was taken to St. Vincent's Hospital. Here, very soon his state became critical. He asked for the last Sacraments, and was anointed by Very Rev. Father O'Farrell; Fathers Cleary and Clune also assisted at his bedside. His death was that of a saint; it was as his life had been.

It will be difficult to convey in a short space the impression that one receives of the saintliness of this truly holy priest from the accounts of those who had known and lived with him, some of them for upwards of forty years. Father Plunkett was remarkable especially for his brotherly charity, both as a Superior and a confrère, being always most affable, genial, cheerful and entertaining. He was ever ready to oblige and be of service, and as a result was much beloved by everyone. He was always humble, gentle, and obedient as a child. It used to be remarked that he was extremely courteous in his manner towards the poor. It was natural that, at his obsequies which were attended by his Eminence Cardinal Moran, twelve bishops and over two hundred priests, that the Cardinal in his beautiful panegyric should have remarked, that it seemed as if Providence had specially arranged that one who had humbled himself in life, and had quitted rank and fortune, and bright worldly prospects for the humble and laborious life of a follower of St. Alphonsus, should thus come to be so singularly exalted by such obsequies as no ecclesiastic in Australia had And his Eminence added that ever had. it was a great satisfaction for him to learn that he whose mortal remains had received such honour that day was the first Irishman who had followed the standard of St. Alphonsus and joined the Congregation of the Most Holy Redeemer.

His remains were reverently carried to the burial ground of the Community of Mount St. Alphonsus, Waratah. There was a time when he hoped that his body should lie in the crypt of the Church of Mount St. Alphonsus, Limerick, not because he had devoted the greater part of his patrimony to the building of the house and church, but because it would, he thought, have more efficaciously secured to him the prayers of a people for whom he had a great esteem, and amongst whom he spent many years. R.I.P.

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### REV. FATHER THOMAS DOYLE.

O<sup>N</sup> the 16th July, 1821, the Feast of Our Blessed Lady of Mount Carmel, Father Doyle was born in the town of Wexford. Called by God to the sacerdotal state, he advanced step by step, until he was ordained a Priest, on the

22nd May, 1847. His first labours as a Priest were those of a curate at Tintern in his native county. But his stay there was not for many years. Soon he felt himself called to the religious life and he resolved to seek

admission into the Congregation of the Most Holy Redeemer.

Father Doyle now left Ireland, and crossing over to Holland entered the Redemptorist Novitiate at Bois-le-Duc, where he was admitted to make his profession, on 19th July, 1857, the Feast of St. Vincent de Paul. He was then sent to England, and was attached to the house at Clapham, London. After three or four years we find him in the Limerick Community; his stay, however, was for but a year or a little more.

In 1862 he is again at Clapham. During the few years that follow he held different offices in the Community, and in February, 1864, he was appointed Vice-Rector of Clap-In the June of the following year he was confirmed in his office of Rector for three He was then changed to Limerick, where he was Director of the Confraternity of the Holy Family, from the April of 1870, to the July of the following year Another appointment places him in the Community of Perth, Scotland. But Father Doyle was to die in his native land, and in June, 1874 he returned to Limerick. Now follow four years of missionary labours in Ireland; they were his last years of work, though four more were to follow, years of illness and preparation for death. The change came suddenly.

In the afternoon of the 23rd of February, 1878, as he was taking part in the recreation

of the Fathers in the Community room, he was struck down by apoplexy. He at once turned to the Rector, Rev. Father O'Donnell, and with great self-possession said that he wished to offer up his life to God, and that he was ready to welcome whatever was the Divine Will.

This submission to God's Will supported him through the years of his illness. At last the happy end he had waited for so patiently came on the feast of the glorious virgin martyr, St. Agnes, the 21st of January, 1882. His body rests beneath the high altar of our church.

Throughout his long illness Father Doyle was nursed and cared for with the most devoted charity, and the greatest self-sacrifice, by Brother Michael.

Father Doyle's seems to have been one of those lives that are in a more than ordinary way moulded by the thought of death. He feared, even in the early days of his priesthood, the thought of having to meet death perhaps alone, and after he became a Redemptorist he declared that the resolution most close to his heart was to die in the Congregation whatever might happen. But though the thought of death was the one uppermost in his religious life, his character was not at all a desponding or joyless one. On the contrary, cheerfulness of heart, and what may perhaps be best described as a love of quiet fun, are the characteristics by which he is best remembered. R.I.P.



### REV. FATHER JAMES JOHNSON.

THE Freeman's Journal of February 9th, 1886, in announcing the death of Father Johnson, published a notice, which was written by Very Rev. Canon Daniel, P.P., Francis-street, Dublin, and which we reprint here:—

"the above-named zealous and widely "esteemed priest. Father Johnson died in "the afternoon of Sunday in the House of his "Order in Dundalk, surrounded by a large "number of his brethren in the ministry, and "blessed with all the consolations of religion."

- "blessed with all the consolations of religion.

  "He had attained a ripe age, and although
- "humble and unostentatious beyond measure, he leaves behind him a goodly record of
- "solid work done for faith and country.
- "He was a native of the diocese of Ferns, but received his education in the College of Kilkenny. At the close of his collegiate
- "Kilkenny. At the close of his collegiate course he was selected for the position of
- "Editor of the Wexford People, and for the five

- "years of his editorship many of the ablest, "most spirited and patriotic articles that
- "prepared himself for the Priesthood. Since his ordination his life has been one of active,



<sup>&</sup>quot;appeared in its columns came from his pen.

<sup>&</sup>quot;He abandoned worldly pursuits after his

<sup>&</sup>quot;resignation of the Editorial Chair, and

<sup>&</sup>quot;laborious, and fruitful missionary toil, and

<sup>&</sup>quot;during his thirty years of membership of the

<sup>&</sup>quot;Redemptorist Congregation he has preached

"and left memorials of his ardent zeal in nearly "every part of Ireland. Thousands to whom "his form and voice have been familiar will "affectionately remember the good and gentle "Father Johnson, and pay back the tribute of "their thankfulness for much holy work done by him for them, in fervent prayers for his "soul."

Father Johnson, as missionary, was called into the vineyard late in life, he would himself say that he was called at the eleventh hour. Be that as it may, he certainly laboured more than many who began in the early morning of life. From his ordination until his death he never sought any relaxation; his one thought was to save souls. In the twenty-five years he worked as a Redemptorist Priest, he gave 192 missions and renewals, and many retreats to all classes of people. He was nearly always occupied with our own people, whether he was in our houses in England and Scotland, or in Limerick or Dundalk. He worked to the very last

During 1885 he had given missions as usual. He had finished a heavy retreat in Dublin just in time to return to his Community for Christmas. The year 1886 found him wearied out, but with no desire to give up his fight against sin. While preaching to others he did not neglect himself. Hence, he began his own yearly retreat of ten days on the 18th of January. He went through all the exercises for five days when, finding his strength fail him, and fearing he might not profit of the holy exercises as he desired, he asked the Father Rector to allow him to reserve five days for another time. His request was readily granted. The next day, Saturday, Feast of the Espousals of the Blessed Virgin Mary, he said Holy Mass at the Altar of Our Lady of This was his last Mass. Perpetual Succour. On the evening of that day he took to his bed, never to leave it again.

Father Johnson was a model of humility, piety, and charity to all his brothers in religion during the twenty-nine years which he spent in the Congregation. He was, above all, a model in his devotion to Jesus in the Blessed Sacrament, and to Our Lady of Perpetual Succour. At home and on mission he would

spend his free time before the Tabernacle, or at an Altar of Our Blessed Lady. In Jesus and Mary he placed all his hopes for his own salvation, and from them he sought that grace with which he touched the most hardened sinners.

His desire to do homage and reparation to Jesus Christ ever present on the Altar caused him to take great interest in, and give much encouragement to a number of devout souls in Limerick, who had formed themselves into a Community for the special purpose of keeping up a constant adoration before the Most Holy Sacrament. These pious efforts were well rewarded, for it was this humble beginning that led to the introduction into the city of the Order of Marie Reparatrice, a Community of nuns whose lives are wholly given up to the devotion Father Johnson had so much at heart.

The virtues and devotions of his life were the virtues and devotions of his last days. He received Holy Communion every morning and would count the hours until Our Lord would visit him again. Sometimes he would slumber in the evening and when he awoke his first request was for Holy Communion; and when he was informed it was evening, he would say: "Welcome be the Will of God." He hungered for the Bread of Life and God satisfied his longings to the very end. His mind and his heart were frequently turned towards the Tabernacle. He had the Picture of Our Lady of Perpetual Succour near his bed and he entertained himself with his Blessed Mother with as loving a familiarity as if he saw her. One day after his confession, turning to the picture, he said: "It is she who will do everything for us." On the fifth day of his illness the doctors declared that it was mortal, and that the end might come very soon. He then received the last Sacraments with the greatest devotion. Henceforth all his thoughts were for God, and he prayed constantly until his weakness became extreme, then he kept himself calmly recollected. He passed away so quietly and sweetly that it was some time before those present could be sure that the soul of this most zealous missionary had gone to be judged by the Supreme Pastor, Jesus Christ. R.I.P.

#### REV. FATHER RICHARD CROFTS.

family of eleven children. His father, who was an auctioneer, lived in Thurles. It was in this town that Richard was born, on the 28th of September, 1842. He was baptized on the following day, the Feast of St. Michael. From a written account of his boyhood, which gives many details of his school life, it is evident that he was a boy of more than ordinary zeal for study. He went for many years to a school taught by the Christian Brothers, and it is stated that great attention was bestowed by his masters on his intellectual and religious training.

The fruit of this care was shown in his exemplary life, and in the fact that he was chosen after some years as teacher in some of the principal colleges in the country. But the vocation of this talented young man was not to be a professor, but a missioner. Indeed, we have it from himself that one of his reasons for accepting the Professorship of English in a Dublin College was to accustom his family to his absence from home, and so to make his entrance into a religious Order less trying to them.

While in Dublin he communicated with the Father Rector of the Redemptorists at Limerick, and entered the Novitiate at Bishop Eton in May, 1862. His Philosophical and Theological studies were made in Holland. And one who knew him in the house of studies writing after his death sums up an account of his student days in these words: "His student life was passed in quiet humble observance of rule, in steady application to study, in simple and sincere charity to his companions, and in the patient suffering of the many little trials that are the lot of everyone. But above all, like St. Joseph, he was a hidden, interior man."

To remain hidden and unnoticed seems to

have been Father Crofts' favourite virtue throughout his religious life. He was, without doubt, possessed of a talent too great to go unnoticed, and instances are related where, even as a boy and later on when a student in Holland, he filled both his masters and companions with admiration by unconscious displays of talent. Yet his wish was to be in the background.

After he became a Priest his life in the different Communities, to which at various times he was attached, whether as subject or Superior, was so toned by this genuine modesty that it is difficult to remark anything unusual in it. But his humility was not such as to lead to inactivity. Amongst his many daily occupations in his round of student and priestly life, he found time to undertake the study of Irish, and in his time there were not the helps and encouragements that there are now, nor did he rest satisfied until he had acquired a good knowledge of the language.

It may be said that he met his death while working. What was, indeed, the warning call of death, came to him while engaged in missionary work in the town of Kilkenny. Here he received a stroke of apoplexy, and though he rallied somewhat it was the drawing The end came when he was near of death. on a visit at the Redemptorists' house, St. Joseph's, Dundalk. His last illness was one of much pain. The lay brother who nursed him writes: "Father Crofts never once lost his heroic patience. He never complained, he never expressed a wish to live or to die, to get better or get relief from pain, he seemed to bear everything with a holy indifference."

This illness lasted fourteen days, then came a short space in which he was free from pain. In this state of peace he breathed his last, on the 27th of September, 1888.

### REV. FATHER HENRY HARBISON.

HEN the history of St. Joseph's, Dundalk, is written, justice will be done to the memory of this great man. The founding of that house is one of Father Harbison's chief works, whilst the noble pile of buildings which he erected will ever be a monument to his energy and zeal. In connection with this Jubilee his name deserves mention, for twentyone of his best years of life were spent in Limerick.

As God has, at all times, trained great men for the service of His Church, under the guidance of others remarkable for learning and holiness, so He ordained that Father Harbison should fit himself for the work of the missions under the guidance of that most zealous and successful missionary, Father Bernard. What his guide and master had done in Holland and America, Father Harbison did with equal success in Ireland. His piety, his learning, his appearance, his voice, his character, his quickness to understand the needs of his audience, and the power he exercised over the multitude, fitted him to be head of the bands of missionaries which he led in his fight against sin and the strongholds of satan both in town and in country.

One proof of his power must suffice. People still living have never forgotten Father Harbison's first sermon at the great mission in our church in 1868. They say men crowded every part of the church, so that the preacher passed with difficulty to the pulpit. At last Father Harbison stood before his audience and gazing upon the sea of upturned faces, he paused. Every eye was fixed on him, and he felt how much depended on his sermon. Then his voice broke upon the stillness, and his text rang through the sacred building: "There is faith still in Garryowen." For an hour he kept the men spell-bound, with the result that the success of the mission was secured.

Henry Harbison was born in 1820, in Moneymore, Co. Derry, in the Archdiocese of Armagh. In 1837, he entered Maynooth.

Having finished his studies with great distinction, he was ordained priest on 7th March, 1847. In leaving Maynooth, his Archbishop proposed to place him at the head of the Diocesan Seminary, but this, as well as other positions of importance, he humbly declined, preferring, as he did, missionary work. He was, therefore, appointed curate of Dungannon where he spent six years.

He felt, however, a call to religion, and having prayed and taken advice he offered himself as a candidate for our Congregation. He was accepted and sent to St. Trond, in Belgium, to make his Novitiate. This was in 1854, and the following year he made his Profession.

He began his missionary work in England, but after a short time was attached to Limerick, where he remained until 1876, when he was named Superior of the new foundation in Dundalk. He was at all times considered an unrivalled popular preacher, but it should be remembered that he was not less successful as a confessor.

Father Harbison was successful not only in his missions, but also in the Spiritual Exercises which he gave to the clergy, to religious, to seminarists, and to the laity. After a retreat which he gave to the clergy of the Archdiocese of Westminster, and at which Cardinal Manning himself assisted, his Eminence said to him full of emotion: "O my Father, you have made me and my clergy so happy in our vocation!" He instructed, he moved, he made his hearers happy in serving God in the state to which they were called.

He had, at the desire of the Most Rev. Father General, the consolation of accompanying Father Coffin to Rome. His lively faith made every stone of the Eternal City dear to him, and the letters he wrote on his return show how deeply he was impressed, and how greatly he appreciated his privilege.

After twenty-one years in Limerick Father Harbison left for Dundalk; but while occupied

In founding a house there, he continued his apostolic work until the year 1887. His great frame gradually gave way under the pressure of his continual labours, and absolute necessity obliged him to take rest. It was a preparation for his eternal rest. He understood this and thanked God for it every day.

On missions he was often, so to say, forced to neglect himself, that is, to reduce his own spiritual exercises to the minimum, that he might have the maximum of time to devote to the saving and sanctifying of souls. But now that was all changed. He had the whole day to himself, and during the last year he was practically relieved of the burden of office while still remaining Superior. His days were a series of spiritual exercises, and each of them a preparation for the end. He had his Director, Rev. Father Doherty, near him, and he was obedient to him as if he were a little child. Sickness proves what a man is, and the

sickness of Father Harbison proved him to be a man of great faith, of unbounded confidence in God, of deep humility and overflowing with brotherly love. It was then one saw how intense was his love for Our Blessed Lord and His Most Holy Mother.

He practised during that last year, with perfection, what he had taught others, and it was thus the Prince of Pastors found this edifying religious, and holy Priest watching when He came to take an account of his stewardship, on the 8th of October, 1889. Well may we hope that he was greeted with the sweet words: "Well done good and faithful servant, enter into the joy of thy Lord."

But while full of that hope his brothers in religion, his friends in Dundalk, Limerick, and all over Ireland, did not fail to send up fervent prayers for the repose of his soul, that cleansed, if need be, from all stain he might quickly enter into his eternal repose. R.I.P.

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### REV. FATHER JOHN O'CONNELL.

THERE are many living to-day, who have felt the influence for good which Rev. Father John O'Connell exercised on all who approached him. These are likely to expect a longer notice of him than the limits of this work permit. That the impression, which his active life, and his glorious death, made on the people of Limerick was profound, is most certain. It is rare that a death calls forth an expression of veneration greater than that manifested, when it was announced that Father O'Connell was called away while dispensing the Precious Blood of Jesus Christ in the sacred tribunal of Penance.

On the Sunday that followed his death we find the preacher in the pulpit begging the people to bow their heads to the Will of God. His expression of thanks to all classes in Limerick tells something of the high esteem in which the Father was held: "God took him "from us," he said, "that we might all, first the "Community and then the whole Province—"for the whole Province feels his loss—make "an act of submission to His Holy Will. We

"do make it, and we say with our whole hearts: "'Thy Will be done.' But our resignation does "not prevent our feeling deeply the loss. "It is now my duty to thank you in the name "of the Community . . . . for the great "sympathy shown us by all, without exception, "and through you I thank innumerable friends "from every part of the country who are "absent and who sent words of sympathy to "us. . . . I thank above all and before all "his Lordship the Most Rev. Dr. O'Dwyer, "who showed us the greatest kindness." "was one of the first to visit our stricken "Father, and when all was over he was the "first, after ourselves, to say a prayer by the "side of his body for the repose of his soul. "I thank all the clergy of the city, whom you "saw coming in such numbers to the Office "and Mass for his soul. I thank all those "Priests who came from distant parishes of the "diocese to the Solemn Requiem. I thank the "chief magistrate and councillors of the city "who expressed their condolence in the most "marked manner by words of kindest sympathy

"and by their presence at the obsequies. "Lastly, I thank the faithful people of "Limerick, high and low, young and old, "whose sympathy could not be greater, who "came to pray for our late Father Rector. I "thank all with my whole heart, and I pray "Our Lord and His Blessed Mother to reward "them."

Nor was the manifestation of touching esteem less in Clapham, where he had laboured, than it was here in Limerick.

What we have written in speaking of Our Lady's Chapel, and of the memorial window, show that the sympathy of the people of Limerick was not a sympathy of words only.

John O'Connell was born on the 8th of January, 1841, in Mullingar. Always bright and amiable, he endeared himself to his parents and friends. When it became certain that he had a vocation to the priesthood, he was sent to Paris, and having completed his studies, he was ordained Priest, on the 22nd of May, 1866. He was appointed to the curacy of Rahan first, and later to one in Navan.

His success was remarkable, and yet he was not satisfied. God was calling him to the Congregation of the Most Holy Redeemer. Many difficulties lay in his path, but having overcome all he entered the Novitiate at Bishop Eton, in 1875, and made his religious profession a year later, on 25th January, 1876. After a rest of about a year and a half he began again his active ministry, and ceased only when called to his reward. The principal scene of his labours, before coming to Limerick, was St. Mary's, Clapham. It is not too much to say that he endeared himself to everyone, laboured incessantly, and laid the foundation of many good works which exist to the present day.

He came to Limerick in 1884. Here too, his labours were incessant. He was not a great preacher, but he was full of heart, persuasive, sympathetic, practical, and thus his discourses produced great fruit. He was a great Confessor. He devoted to hearing confessions all the time specified by the rule, and all the time he could spare. Not unfrequently he spent ten hours of the day in the confessional. It was in the confessional the disease of the heart, of which he died, manifested itself.

His first break-down was during a heavy mission in St. Michan's, Dublin. His case was then pronounced serious, and the higher Superiors did everything in their power to restore him to health. It looked for a while as if they had succeeded, and he returned to his post in Limerick. He was allowed to do a little work, but Father O'Connell was not a man to economize his strength. He gave himself to the work of the confessional nearly as unsparingly as before.

On the morning of 22nd January, 1889, he seemed well, transacted much business regarding the Holy Family, and then went to his confessional. He had heard just one confession when he was struck down. He was carried helpless to his room, and received Extreme Unction and the last Blessing. Notwithstanding all the efforts of Doctors Malone and Kane, he breathed his last about 4 p.m. His death was indeed sudden, but not, blessed be God! unprovided; and we believe that if he had had a choice, he would have chosen to be called away while exercising that function of the sacred ministry, to which he had devoted himself with such admirable zeal and success. R.I.P.

### REV. FATHER DANIEL DOHERTY.

E have just said in speaking of the last illness of Father Harbison that Father Doherty was his Director. It was in the direction of souls that this Father especially distinguished himself. It has been written of him: "His principal work in the ministry lay

in the confessional, and persons of every class were his penitents, rich and poor, learned and ignorant, old and young, mitred heads as well as the simple faithful."

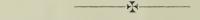
Daniel Doherty was born at Carndonagh, County Donegal, on the 1st of November, 1837.

When he had completed his preliminary studies there grew within him a great desire of consecrating himself entirely to God and to the saving of souls. It was in these dispositions he sought admittance into the Congregation of the Most Holy Redeemer. He was received, and at the end of his Novitiate in Bishop Eton, near Liverpool, he made his Vows, on the 26th of April, 1863. He was never robust in health and during his higher studies became very delicate. His Superiors thinking that he would never have the strength sufficient for missionary work hastened his ordination that he might apply himself to domestic offices. therefore ordained on the 22nd of December, 1866, by the Right Rev. Dr. Goss, Bishop of Liverpool. The priesthood seems to have given him new strength and he continued his studies for two years more.

When he left the House of Studies he began his Apostolic work. He took the humble part of instructor in many missions in Ireland, England, and Scotland, taking at the same time a principal part in hearing confessions. This was pre-eminently the work to which God had destined him, and all who knew him saw how faithful he was to this duty, especially during the many years he passed in Limerick and Dundalk. He won sinners by his kindness, and his wisdom and prudence helped him to draw many souls very near to God.

.He had excellent taste in all that belonged to the beauty of the House of God, and we owe to him much of that perfection which we now see in the Church and Altars of St. Joseph's, Dundalk.

Already in the earlier part of September, 1887, he was suffering much, but some days passed before anyone apprehended danger. He gradually got worse, and for ten days his illness lasted. He received the last Sacraments with his wonted piety. Between one and two o'clock on the 30th of September, surrounded by the Community, praying for him, he expired. To him were justly applied the words: "Cujus memoria in benedictione est." His body now reposes in the crypt of that church in which he took such holy delight. R.I.P.



### REV. FATHER JOHN FURNISS.

N 1853, Father Furniss came with Father De Buggenoms to Limerick, for the new foundation, begun in Bank Place. He was born at Sheffield, in England, on the 19th June, 1809. He made his Ecclesiastical studies at Ushaw, where he was ordained Priest at the age of twenty-five. In his college course he acquired that clearness and purity of style in composition, for which his writings were remarkable. As a secular Priest he worked for some years first at Bradford, and then at Doncaster, where his health gave way. He got leave of absence and travelled in Germany and Italy, and, as we have seen, went to the Holy Land with Father Douglas. All this time he grew in grace by the fervour in which he lived, and in knowledge by his industry. While in Rome he went to the lectures at the University. Like the bee that lays in stores from which it draws later on, Father Furniss, at this time, collected a wealth of material, which he

utilized afterwards in his sermons and in the composition of his books. He entered the Congregation in 1850, and was professed the following year, on the Feast of the Visitation of the Blessed Virgin Mary.

Three years later he came to Limerick. His talent for instructing children manifested itself while a secular Priest: in the Congregation of the Most Holy Redeemer his vocation for this work soon became evident. It is scarcely too much to say, that no man could have had greater power over children than he had. Even when preaching to a thousand children and more, he never failed to secure their attention. Details of his methods in conducting children's missions are given in a little book, written by Father Livius, entitled: Father Furniss and his Work for Children.

He was always delicate and had a weak heart, nevertheless he carried on his missions for ten years. At last he broke down and had to go to Bishop Eton. When he had somewhat improved he was called to St. Mary's, Clapham, where he passed the last two years of his life, suffering much in body, but more

of desolation he used to exclaim many times a day: "Blessed be God! Blessed be Jesus and Mary! Blessed be the Most Holy Will of God!"



in soul, for God tried him in the crucible of dryness, desolation, and fear of his salvation. His firm faith was his support, and his great consolation was to kiss the Crucifix and an image of the Blessed Virgin. In those times Oblivious of all that he had done for the little ones of Jesus by his missions and his books for children, he put all his trust in the merits of his Divine Master, and the intercession of his Mother Mary. Having received

the last Sacraments and with his will perfectly united to the Will of God, he died the death of the just, on Saturday, the eve of the Feast of the Seven Dolours, 16th of September, 1865. The missionary of children was in his fifty-seventh year when he went to receive his reward from Him Who so loved "little ones."

The fruits of his labours remain even to this day. Men and women fifty years after a mission, remembered Father Furniss and were faithful to his instructions. His books are widely read at the present day. One publisher has sold four millions of the books written by Father Furniss for children. R.I.P.



#### REV. FATHER JAMES BRADSHAW.

THIS Father was one of those who formed the first Community at Mount St. Alphonsus. He held the office of Prefect of the temporary church. He was gifted with a beautiful voice and had made a special study of music, so that he was well fitted to form and take charge of the first choir at Mount St. Alphonsus.

Being appointed to help Father Furniss in the children's missions, he acquired much of Father Furniss' art, and to the end of his life, loved to devote himself to that work.

He was born in Lancashire, on the 12th of March, 1818, and grew up amidst the good traditions of that Catholic county. Having made his Ecclesiastical studies in the College of Ushaw, he was ordained Priest in his thirtieth year and, two years later, entered the Congregation of the Most Holy Redeemer.

About this time God called many Priests to the Congregation who made their novitiate with Father Bradshaw at St. Trond and were destined to do much for its extension afterwards.

From the time Father Bradshaw left Mount St. Alphonsus, the greater part of his religious life was spent at Bishop Eton. He loved the quiet of that house, for he was of a very nervous temperament. His death was very sudden, and those who knew him best saw in this a special grace. He had gone to bury his brother; on the morning of the burial he said Holy Mass; after the funeral he dropped dead.

This was on the 5th of July, 1892. His body was brought to Bishop Eton, and there, we confidently hope, it awaits a glorious resurrection. R.I.P.



### REV. FATHER JOHN STEVENS.

JOHN STEVENS was born at Dudley, on the 14th of April, 1829, the day of Catholic Emancipation. His parents were religious Anglicans. When thirteen he was sent to school in France, and later to Munich, in Germany, where, when still only a boy, he became a Catholic in 1845. After this he studied at St. Edmund's College, until 1850, when he entered the Congregation of the Most Holy Redeemer. He was professed at St. Trond, in Belgium, on the Feast of the Immaculate Conception, 1851. He had as fellow-student Father Bridgett, and both were ordained Priests, at Liège, on the 4th of August, 1856.

Father Stevens was Father Furniss' first and greatest helper in children's missions. It was a great disappointment to him when, in 1860, he was taken from the missions and made Novice Master. He discharged all the duties of this most important office for two long periods, so that he formed several generations of Redemptorists. He was Rector at Clapham and Bishop Eton, but he is best known in Limerick as Director of the Holy Family. He gave himself, heart and soul, to the men from 1871 to 1874, and his success was very great. All through his priestly life he was most devoted to men, and he would leave

nothing undone to help them in their difficulties and temptations. He never lost courage, and persevered in his endeavours until he had made those under his care good-living Christians. He gave a great number of missions and retreats to all classes. When age began to tell upon him, he went less on mission, but to the very end he laboured much at home.

In 1899 there was an evident decline in his health and strength. Still he worked on. In September he went to a small place in the north of Scotland, called Chapeltown, to give the renewal of a mission. It was there he was called away to his reward. We give a short extract from an account of his illness and death, written by the confrère who was with him.

"After Father Stevens had received the last Sacraments he told me that there was nothing troubling him. Then his feelings overcame him and in a few short touching words, with tears flowing from his eyes, he said that he was resigned to die far away from his brethren; that he was in the keeping of Divine Providence; that he had always been devoted to God's Providence, and now trusted

that Divine Providence would not abandon him in his last moments. 'I think,' he added, 'my father, Alphonsus, will intercede for me at the last. He is my father and I have worked hard and long in the Congregation.' Truly Divine Providence did not abandon him at the end, and when the last moments came and he was in his agony a look of intense delight was in his face to see me at his bedside ready to give him the last absolution and to pray with him. His agony was short and his death most peaceful.

"Before he died he renewed aloud the Religious Vows which well nigh fifty years before he had made kneeling before the altar of the little Novitiate Chapel at St. Trond. Now, at the age of seventy, he goes to receive his reward."

Father Stevens will be remembered by the people for whom he worked as a most priestly and zealous man, and amongst Redemptorists as a most sympathetic confrère. With those especially whose first days in the Congregation brought them into such intimate relations with him as their Novice Master the memory of him will remain as that of a saintly and affectionate father. R.I.P.



### REV. FATHER JOHN GIBSON.

THERE exists a biographical sketch of Father Gibson, written by a confrère who had been in the Novitiate with him and who knew him intimately for over fifty years. By kind permission extracts will be taken from this manuscript, as being the best means of conveying an idea, as adequate as can be given within a short space, of the subject of this notice.

"The death of the Rev. John Gibson has been felt as a personal loss by all his brethren, for he had endeared himself to all by his simple piety, his perfect religious spirit, and the amiable cheerfulness of his conversation. He was born in Salford, on the 16th May, 1822, and baptized on the following day, in St. Mary's, Mulberry-street. His father, Michael Gibson, was born in 1781, at York, but settled

down in Manchester and engaged in the cotton trade, and was very prosperous." It is then related that John was first educated at a private school, and afterwards, for three years, at Ushaw, and that at the age of fourteen years he was placed in the office of a Liverpool cotton-broker, where he spent five years. "At last, having no taste for commercial pursuits, and disgusted with this kind of life, he induced his father to take him out of the office and allow him to complete his education in some college . . . At the beginning of 1844 he felt a great change in his soul and became anxious about his vocation. By the advice of a holy Priest he made a ten days' retreat, at the close of which he resolved to leave the world and study for the priesthood."

He was ordained in 1849 at Ushaw, and

remained at the college as Professor. His entrance into the Congregation of the Most Holy Redeemer is thus recorded: "His position, however, at the college, and his occupation, were not congenial to him, and the conviction gradually formed itself in his mind that he was not yet in the state to which God called him. After taking advice he went, in the month of October, to make a retreat at St. Mary's, Clapham, and at the close of it he made up his mind to join the Congregation of the Most Holy Redeemer. . . . In the month of July following he took his final departure from college, and after a visit to Bishop Eton, went on to Clapham, and thence, in the month of August, proceeded to the Novitiate at St. Trond, in Belgium." Of his year in St. Trond we read: "He went through his novitiate with great edification, esteemed and loved by all, and was professed on the Feast of St. Teresa, 1852."

Soon after this, Father Gibson entered upon the active work of the sacred ministry. Here many interesting particulars given in the biography must, for want of space, be unwillingly passed over. He was Rector for three years at Bishop Eton, for a few years he became Vice-Rector at Perth, and again for some months in the House of Studies at Teignmouth. But it was as Minister in the various communities that a great part of his fifty years as a Redemptorist was spent-for this office he was singularly qualified. Father Gibson was in Limerick from 1862 to 1868. Here, too, he filled the post of Minister. Of this period it is written: "In June, 1868, his six years of labour in Limerick terminated. He had given during that time thirty-six missions, besides many retreats in convents and colleges. . . . His health had been greatly improved by his stay in Ireland; he was hardly recognised at first by some of his old friends." His mission work continued until the year 1890, when he was attached to St. Joseph's, Teignmouth. He had now become worn out and unfit for hard work. The change was of great benefit to him.

In 1899 the Golden Jubilee of his priest-hood was solemnised. But this year was the beginning of a complete failure of health and strength. At last, full of years and good works, he was called to his reward. He died at Clapham on the 11th February, 1902.

In conclusion may be quoted the following extract from 'Notes on the Character and Virtues of Father Gibson' appended to the sketch of his life: "For those who lived with our dear confrère, all description of his character or praise of his virtues would be superfluous; but to those who shall come after us it will be interesting and certainly edifying to learn what manner of man he was amongst us. The eulogy of Holy Job, given by the inspired writer, seems to sum up most accurately the character of our deceased brother. He was indeed conspicuously 'vir simplex et rectus'; simple-minded and single-hearted; upright and truth-loving; amiable, pleasant, and cheerful; fond of innocent mirth, to which he contributed greatly in recreation. . . . His piety was great but not demonstrative, and was most seen in his perfect exactness at all religious duties, so that he was a model of regular observance and obedience to rule and to Superiors." R.I.P.



### REV. FATHER THOMAS LIVIUS.

PATHER LIVIUS' career is one that affords matter for a lengthy and most interesting biography. Here the bare outlines alone can be noted. His long life of seventy-four years presents him under many widely differing aspects. He was born at Clifton, Somerset, England, on November 19th, 1828. His father and mother were Anglican Protestants. At

the age of nineteen he became an undergraduate at Oriel College, Oxford. One may reasonably judge of this time by the industry of later years and the great love of study that was one of the characteristics of his Redemptorist life. Besides, direct evidence of a studious university career was to be found not only in his polished classical education, but in the scholarship which he afterwards displayed. In 1855 he took his degree of M.A., at Oxford, becoming about the same time a clergyman of the Anglican church. For some twelve months he ministered in a country parish in the south of England. Here his love of study was the means made use of by God's Providence to lead him to the knowledge of the true Church. He had been temporarily appointed to take the place, in a neighbouring parish, of the protestant rector who had gone up to London to be received into the Catholic Church. This gentleman had kindly put his library at the disposal of the future Father Livius, with the result that the books which had shown to himself the truth of the Catholic religion brought conviction also to the mind of his successor.

In January, 1857, Father Livius went up to Clapham, London, and was reconciled to the Church by Father Coffin, the future Provincial of the Redemptorists and Bishop of Southwark. It is believed that on the night following his first interview with Father Coffin he did not retire to rest but spent the whole time until morning in prayer.

The new convert entered the Novitiate at Bois-le-Duc, in Holland, and was professed a year later on the Feast of the Blessed Virgin's Assumption, 15th August, 1858. He was then sent to Wittem to study Theology, and was ordained Priest on 22nd March, 1862.

On returning to England after a few months at Clapham, he was appointed, in September, to Bishop Eton, where he worked as missionary until he came to Limerick in August, 1865. During the three years which follow he gave many missions in Ireland, and it is, perhaps, remarkable that the learned convert parson from Oxford should have been one of the

most successful in giving missions to the children. The great Archbishop McHale used to tell how on one occasion he was edified and in a manner amused, to see Father Livius, the late Anglican minister, heading a procession of children in an Irish country parish, and singing with great earnestness the hymn: "I am a little Catholic." But Father Livius' soul was genuinely Catholic. He could never, indeed, speak or think harshly of those amongst whom he had spent the early years of his life, yet after he had made his submission to the Catholic Church, his faith was as simple as that of a child.

He left Limerick in 1868, returning in 1874, this time for a stay of five years. Once more, in 1890, he was a member of this Community, but only for a few months. Soon after this time he became Professor of Scripture in Teignmouth for three or four years. Then his health gave way gradually, and for the last few years of his life, successive strokes of paralysis had made him quite an invalid. He died at Clapham, on 12th of April, 1902.

Even in this hasty sketch some reference must be made to Father Livius' writings. wrote several books, and some of considerable length, that display great industry and research. There remains a striking proof of his love for the Blessed Virgin in the fact that three of his works are devoted to honouring her, namely, his largest book entitled: Mary in the Fathers of the First Six Centuries; a second styled: Mary in the Epistles, and a little manual of devotion to Our Lady of Perpetual Succour. His book: on St. Peter, Bishop of Rome is well known. Amongst his confrères Father Livius will be remembered as a man of simple child-like piety, great and unconscious humility, and genuine kind-heartedness. R.I.P.

### REV. FATHER JAMES THOMPSON.

THIS true Redemptorist was one of that number of holy young priests to whom Almighty God gives very extraordinary gifts of mind and heart to suit them for the exercise of the sacred ministry, but from whom His

Infinite Wisdom, for reasons not known to us, withholds strength of body and length of days. Father Thompson was a man of great talent, and a priest whose consuming passion was zeal for souls. His sympathy with the poor,

and kindly disposition towards all were remarkable. To him, indeed, the words of the Apostle are very applicable, that he made himself all to all in order to gain all to Christ. And yet Father Thompson's short career—he died when thirty-eight years old—was, by the will of Superiors, devoted to teaching rather than to missionary work among the people.

He belonged to a Scottish presbyterian family, and was educated in one of the public schools in England. He used modestly to complain in after life that his masters had formed too high an idea of his abilities as a student, and that he had been in consequence advanced too quickly into the higher classes; but in this point his judgment may be doubted. It was not until college days were over, and he had already chosen and entered upon a secular calling that God gave him light to enter the Catholic Church, and when he was faithful to this, a further call to the priesthood and the Religious State.

He entered the Novitiate at Bishop Eton in 1876, and was admitted to the Vows on the 15th of October of the following year. Four years later he was ordained priest, continuing his Theological studies during the year after ordination. He was then for some years a professor in the House of Studies at Teignmouth. During this period when the summer vacations came round for the students, instead of taking some rest after the year's teaching, he was urged by his zeal for souls to spend the time giving missions.

His coming to Limerick to teach in the Juvenate in 1886, and his appointment some twelve months later as Director of the Juvenate, may be supposed to have been something of the nature of a trial to one whose natural bent seemed to impel him so strongly to the apostolic work of the missions. If he felt it as such, those who saw him work in the Juvenate could hardly have thought so, he devoted himself so entirely to the boys. To him the education of those, who, he hoped, would later on do the work for souls so dear to his heart, was a great field for apostolic zeal.

It is told of him that on one occasion when he had taken part in the annual retreat given to the Confraternity of the Holy Family his interest in the boys' studies became visibly increased, and when he feared that he might seem too exacting, he explained that the little experience which he had lately had of the great work to be done for souls, made him feel that anything that could be done in preparation for that work was not excessive.

But Father Thompson's labours were drawing near their end. He had become so delicate that the Superiors, following the doctor's advice, sent him to the warm climate of Australia in the hope that he might there recover strength. It was not, however, to be so. He grew ever weaker until his holy death on 2nd May, 1890, at our house in Waratah. He now enjoys, we trust, the full reward of apostolic zeal. R.I.P.



### REV. FATHER WILLIAM BURKE.

PATHER WILLIAM BURKE was born in the parish of St. Chad's, Cheetham, Manchester. The members of the family were widely known and respected in the city and neighbourhood, and all were zealous Catholics. There were five brothers and four sisters. The former: Luke, Charles, William, John, and Joseph, all became Priests, and two of the sisters became Carmelite Nuns. In such a family there must have been a deep love for the Holy Faith.

Father William Burke received his early education at the Catholic Collegiate Institute, Grosvenor square, Manchester, the Rev. Father Vermeulen being the Principal at that time. Later on Father Burke went to St. Cuthbert's College, Ushaw. He was much liked by his fellow-students, was a hard worker, and showed himself possessed of talent beyond the ordinary. Having been ordained Priest by Bishop Turner, he went to St. John's Cathedral, Salford. Shortly after, he was transferred to St. Chad's

Church, Cheetham-hill. He remained there for about eight years, when he was changed to St. Alban's, Blackburn. He was afterwards appointed to the Rectorship of St. Augustine's Church, Granby Row, Manchester. position he filled until the early part of the year 1888, when he resolved to join the Redemptorists. It had long been his desire to become a Redemptorist Father. he preached his farewell sermon to the parishioners of St. Augustine's, his announcement that he was going away from them was received by the Congregation with evident sorrow. He had been amongst them a hard worker for their good.

His love for God's people made him a great enemy of drink. He was fluent as a preacher and unconsciously gained the good will of many by his kindly humour. He now proceeded to the house of the Redemptorist Fathers at Bishop Eton, near Liverpool. Here he remained for about twelve months, until he finished his novitiate and took the Vows which made him a Redemptorist. He was next sent to Teignmouth for a few months, from which place he was sent to Limerick, the closing scene of his zealous priestly labours.

Father Burke's work in Limerick was to be Director of the Arch-Confraternity of the Holy Family. He was much respected by the men.

Born of Irish parents, his sympathies were one with those amongst whom he was now to labour, while the genuine wish, which he had, to do all the good he could for the souls of the members of the Confraternity, gained for him a correspondingly genuine love on the part of the men. But he was not destined to labour amongst them long.

Father Burke had been a hale and healthy man, but early in the May of 1891 he caught a chill, this developed into bronchial pneumonia, which was attended with such complications as to leave no hope of his recovery. He died a holy and peaceful death, on the 14th May, after receiving the last Sacraments with the most earnest fervour and love. During the period of his illness Father Burke was attended by Doctors Malone, Holmes and O'Connor, who were unremitting in attention to him.

His Lordship, Most Rev. Dr. O'Dwyer, presided at the Office and Mass previous to the interment. A very large number of Priests were present. The Requiem Mass was sung by Father Burke's brother, the Rev. John Burke, also a Redemptorist. The men of the Confraternity formed a guard of honour when the remains were borne to the Community vaults, where Father William Burke now lies buried. R.I.P.

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### REV. FATHER JAMES CONNOLLY.

PATHER CONNOLLY'S death, it will be remembered, took place within a fortnight of that of Father William Burke. He was beloved by his religious brethren, as he was always cheerful and charitable, and ever sought to make those around him happy. The following account of his life and funeral is from a newspaper of the time:—

"The deceased Redemptorist Father had just entered his seventieth year, having been born on the 26th of May, 1822. Father Connolly was a native of Sligo. As a boy he was remarkable for great piety, quickness of understanding, and love of study. Already in the preparatory college of his native diocese,

he was a remarkable student, and passed a brilliant examination on his entrance to Maynooth. In the Alma Mater of the Irish priesthood he pursued his classical studies with great diligence, and under the direction of some of the most illustrious of those professors, whose names have shed such lustre on Maynooth, he became intimately acquainted with all the masterpieces of Pagan literature, and to his latest day he could discourse about all the known Greek and Latin authors with the ease of a master. But it was as a Theologian that Father Connolly most distinguished himself.

"When his ordinary course was finished he

was promoted to the Dunboyne foundation, where he spent two years. The studious habits of his early life remained with him to the end, and no sooner was he home from a mission or retreat, than he was to be seen in his cell or in the library, surrounded by several large volumes of the Greek and Latin Fathers. He was especially fond of studying St. John Chrysostom. A classical scholar and a Theologian, Father Connolly forgot not in the halls of Maynooth the melodious Celtic tongue of his beloved Connaught. He studied the Irish language carefully, and during the long years of his missionary life he was continually called upon to preach and hear confessions in his native tongue.

"Ordained on May 17th, 1856, he laboured as a secular Priest, in the diocese of Elphin, for about seventeen years, and for many years discharged the duties of Administrator. He joined the Congregation of the Most Holy Redeemer in 1872. He was stationed for several years in the various houses in Ireland, England and Scotland.

"For nearly twenty years Father Connolly had laboured incessantly giving missions and retreats, until old age and infirmity began to weigh upon him. He was possessed of a voice of singular strength and clearness, and his sermons were remarkable for their simplicity solidity, and power. During the last ten years of his life his work consisted for the most part in giving retreats to the clergy, religious communities, and colleges.

"Although growing feeble from the weight of years, Father Connolly worked up to the end. During the Lent of the present year he took part in a mission at Youghal. Soon after he was at a mission in Aglish, Co. Waterford. Then he conducted a retreat for the clergy of the diocese of Galway, Kilmacduagh and Kilfenora, at Lisdoonvarna; on his return home he offered himself to help at the renewal of a

mission at Newtown Sandes in Kerry. When the work was near its end Father Connolly complained of being unwell. Dr. Dillon, who was called in, declared from the first that his illness would probably prove fatal at such an advanced age. When his fellow-missioners returned to Limerick, Rev. Father Moynahan went at once to take care of the invalid, and nothing could equal the kindness and attention of the Rev. Father Dillon, P.P., Newtown Sandes, to the dying Father and his companion.

"When he heard that his case was hopeless, Blessed be the Holy Will of God,' answered Father Connolly, 'I have been preparing to hear this news for seven and thirty years.'

"He spent all the time that remained to him in prayer, and received the last Sacraments on Tuesday, May 26th, his sixty-ninth birthday, and on Friday, at four o'clock in the afternoon, he passed painlessly away. Well might he exclaim as he gave up his beautiful soul to God: 'I have fought the good fight, I have finished my course, I have kept the faith.'

"He was, pre-eminently, a man of faith; for him there was no such thing as chance. every, even the most insignificant event, he recognized the dispensation of Divine Providence, from his spirit of faith sprang his unbounded confidence in the power of prayer, and his almost constant communion with God. In one word, everyone who knew Father Connolly, declared that he was, undoubtedly a holy man. He has now passed away, and as a finished classical scholar, a Theologian, an adept in the Irish language, a man of boundless experience and uncommon sanctity, he was an ornament to the diocese from which he went forth, an ornament to the Congregation of which he was so long a member, and he was an ornament to his country; his death leaves a gap in the ranks of the Redemptorist Fathers, which they will find it difficult to fill." R.I.P.

### REV. FATHER DANIEL HEALY.

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PATHER HEALY was a native of Donegal. He was born on 14th May, 1848. Having been ordained Priest at Maynooth College on

19th June, 1874, he worked for five years as a secular Priest in the diocese of Down and Conor. In the summer of 1884, he entered

the Redemptorist Novitiate and was professed at Bishop Eton on the 15th October, 1885.

Of his thirteen years of Redemptorist life, a few years were spent in Perth, Scotland; from the July of 1887 to the May of 1893, Father Healy was attached to the Limerick house, where he filled the office of Sub-Director of the Confraternity of the Holy Family, and later on was Minister in the Community for three years; then three years were spent in Clapham, when he again returned to Limerick-this time as Rector. This was quite at the end of 1896. He fell ill not long after his appointment as Rector, and his health was several times in a critical condition, but constant and fervent prayers were said for his recovery by the people who esteemed and loved him, and he lingered on for a year and ten months. During all this time Dr. Malone and Dr. Holmes were unwearying in their attention, visiting him almost daily. Their skill and generous kindness did much to prolong his life and relieve the great pain from which he was almost always suffering. At last, on 2nd November, All Souls' Day, 1808, death came and brought, we may hope, an everlasting relief.

In illness, Father Healy's most striking virtue was Christian fortitude; it was the source of much edification to the Community. He prayed much. In times of very severe suffering it was his custom to pray aloud to God and the Blessed Virgin to give him patience.

As a missioner his characteristic virtue had been love of labour. He is considered by many who knew the life he lived on missions, to have shortened his days by overwork. Nor during the years of his active missionary life was he free from those sufferings that crowded so thickly upon him towards the end. When quite a young Priest, Father Healy had met with a serious railway accident, which prostrated him for a long time. The spine had been injured, and other internal injuries received. It was believed that he would not recover. That he did recover sufficiently to take up again his work as a Priest, is in a great measure due to the care bestowed upon him by some kind Priests of his diocese, who took him to Dublin and placed him under the care of the most eminent medical men in that city. But the evil effects of that accident remained with him to his death, and must often have made doubly hard to bear, the hardships which he was so willing to take upon himself.

This sketch may well end with the words of a Priest who knew him for many years: "Father Healy," he writes, "was one who liked to work hard and to live unnoticed. Many are the weary hours which he spent in the confessional, and he walked by night and by day through courts and lanes, and up and down rickety stairs looking for the careless Catholic. I knew that he still suffered from his spine, but he once said that his part was not to complain but to go on doing God's work while he had strength." R.I.P.

### REV. FATHER JAMES HARTIGAN.

PATHER HARTIGAN'S life was one full of promise of great things to be done in priestly work. But God willed that it should be a short life, for death came when he was still at the early age of thirty-three years. He was born at Banogue, Croom, in County Limerick. His early studies were made in Mungret College, where he received a good classical and religious education. In his school days he was looked upon as one of very earnest genuine piety. He was sincere in friendship,

and possessed a kindly humour that made him to all an agreeable companion. His intellectual talent was well above the ordinary.

From Mungret College he entered the Redemptorist Novitiate in 1887. He made his Vows on the 15th October of the year following, and then spent some years at the House of Studies in Teignmouth, Devonshire. Here he distinguished himself chiefly in the study of Philosophy. His Theological studies were made partly in Teignmouth, partly in

Dongen, Holland, where he was ordained Priest on 27th August, 1893. He then went for a year to teach at Teignmouth.

Father Hartigan was a great lover of Astronomy, and it was a genuine pleasure to him when night came on, and the stars were visible, to go out on to the balcony with his students and his telescope. It is to be feared that it was on one of these occasions he caught a cold, which affected his lungs so seriously that he was brought very near to death. He recovered, however, owing, the doctor declared, to the most painstaking and constant nursing which he received at the hands of the good Father and the infirmarian who attended on him.

Towards the end of 1894 he was removed to the Limerick house. For two years he taught in the Juvenate and then spent a year giving missions. Since his illness in Teignmouth he had never been the same in strength, both voice and lungs were weak. When in 1898 some Fathers were being sent to Australia, Father Hartigan was one of those who were chosen as well suited for the work there. It was hoped, too, that the climate would be more in his favour owing to the weak state of his lungs. His stay in Australia, however, was not a long one, only for eighteen months. He

caught a severe cold at a mission given by him in Singleton, New South Wales, and one of his lungs was attacked. Notwithstanding every care his second lung became affected, and the doctor declared that a sea voyage was the best chance he had of recovery, if, indeed, there were any. Unfortunately there was not.

He arrived in Limerick in October, 1800, with Brother William who had come with him from Australia and nursed him most devotedly through all his illness. After an examination of the state of his lungs, Dr. Malone declared that there was no hope of his ever getting well. Father Hartigan himself was not deceived as to his condition, he knew he was going to die, and expressed a wish that he should die before Christmas, lest his death should cast a shadow of sorrow on the joys of the Christmas season. This was characteristic of him, he ever thought of others rather than of himself. During his illness two things were most noticeable in him, his spirit of cheerfulness and his spirit of prayer. He had prayed well in life, now at death it was his strength and comfort.

Making a most conscious and resigned offering of his young life to God he breathed forth his beautiful soul on Wednesday evening, November 13th, the Feast of St. Stanislaus. R.I.P.



### REV. FATHER MICHAEL GEOGHEGAN

DIED 4TH DECEMBER, 1900.

PATHER GEOGHEGAN was born on the 3rd of March, 1837, near Gort, in the diocese of Kilmacduach. As a child he had learned some Irish, and later on, while attending a school in Gort, having lodged at a house where Gaelic was much spoken, he greatly improved his knowledge of the language. Having a vocation to the priesthood, he was sent in due course to Maynooth, where he pursued his Ecclesiastical studies for several years. Feeling that God had called him to the religious state, he left Maynooth in the May of 1862, and in the following October, was received into the Congregation of the

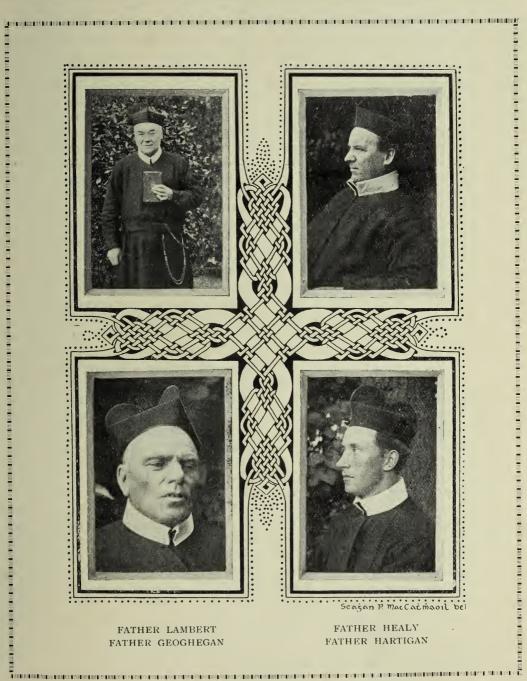
Most Holy Redeemer as a candidate for the Novitiate.

After the year of novitiate, he made his religious profession early in 1864. As he was not yet a priest he continued his study of Theology and other sacred sciences amongst our students on the Continent. The 23rd of October, 1865, saw him ordained Priest, and in the following year he began his course of apostolic work, at Clapham, London.

The missionary career now begun, was to last for almost thirty-five years. During this long space of time he was much engaged in external work, and was attached in succession

to each of our houses in Ireland, England, and Scotland. He laboured in almost every quarter of the three Kingdoms, taking part in and Scotland, he frequently preached Irish sermons, and heard many confessions in Irish.

Amongst his apostolic works must also be



several hundred missions and retreats. It is worthy of notice that during many of these missions given in the large centres of England numbered many retreats conducted for the clergy and for religious of both sexes.

When a young man he possessed a powerful,

athletic frame, but as time wore on he suffered from repeated attacks of illness. At one time a weak chest gave him much trouble, at another he was afflicted with a stroke of paralysis, while for many years before his death he was suffering from the illness that finally brought him to the grave. Yet in spite of weakness and physical unfitness for work, he laboured without intermission, for he would never knowingly waste a moment of time.

From boyhood he had a good knowledge of Irish, and great was his love for the native language. As we have mentioned, he often preached Irish sermons in England and Scotland. At home he gave missions in many places where Irish was the language largely, and in some parts almost exclusively spoken; here, too, he would preach and hear confessions in his native tongue. In the western parts of Ireland, being himself a native of the west, he was most easily understood, his Irish being much admired by priests and people. In Munster and Donegal, moreover, he often preached to attentive Irish congregations. His last mission was at Spiddal, Co. Galway; at this time his health was almost completely gone.

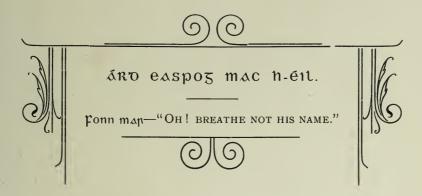
Each day while the work of hearing the confessions was being carried on and large numbers were anxiously waiting at the confessionals, Father Geoghegan used several times to address the people in Irish, giving them instructions on the Sacrament of Penance. It was remarked that on these occasions when those who were in the church saw him prepared to speak to them, they eagerly gathered round him and listened to his words with evident delight.

Father Geoghegan had a great love for his native language, but this, like all that entered into and formed part of his life, was grounded on his love for God and for the salvation of souls. He used to complain that the secular, was so far in advance of the religious side of the Irish Language Revival, and that no one seemed to write for the Catholic people in their native

tongue. It is, however, a pleasure to be able to record that since Father Geoghegan's death, Father Peter O'Leary, the much respected and beloved Parish Priest of Castlelyons, has published many religious works in Irish.

Father Geoghegan, himself, wishing to give some practical effect to his desires, went to work, some five or six years before his death, to study the grammar and literature of the language, in order to fit himself to write some of those religious books he so longed to see in the hands of Irish-speaking Catholics. With immense labour he compiled from his reading, an Irish-English and English-Irish dictionary in two large manuscript volumes. He composed an examination of conscience for confession, in the form of questions and answers. He had, moreover, set before himself the task of writing a volume of sermons for each Sunday in the year, which might be a help to those anxious to preach in Irish, but weakened by illness, he only finished the outline of some half a dozen sermons. It had long been his wish to translate sacred hymns into Irish. About ten years ago, when some of our Fathers were giving a mission at Rosmuck, County Galway, where all the sermons and instructions were in Irish, Father Geoghegan sent them his first two hymns: "Look down, O Mother Mary," and "God of Mercy and Compassion." These the Fathers sang, night after night, with the people, and a great impression was produced on the congregation, especially by the hymn in honour of the Blessed Virgin.

Two pieces in verse written by Father Geoghegan are given here. One is in praise of the great "John of Tuam;" the second recalls the memory of a poor western peasant whose favourite expression was: "May I see God!" All through life he used these words with such frequency that he had become remarkable amongst his neighbours. Father Geoghegan, in his boyhood, had known and admired this simple poor man, and the impression made on him lasted all his life.



I.

The teoman an τ-ainm bi ain the n-a bit;

In man "Coeun de Lion" do bi re 'nn a choide;

In man ctuinead a ston,

In namad ann nan ras re raoi cheatad so món.

II.

Lé ceapt σ' rasait σ' Eipinn σο cait ré a raosat; Δ' rτιμασ a muintip, σο δί ré map peut; Sé σο rear σοίδ a 5-comnuide ann sac uite sáo— Δ n-sopta, séaptanmuin; raoi reáitead a'r rsát.

III.

Sean-teansa a tipe—nuaip bi ri raoi cáin, ápo earpos món Tuama onóip oi tearbáin: Se mot a'r re rchiob i, ré tabaip i a'r reinn, man baro na rean aimrip', so btarca so binn.

IV.

πά τέιξτεαη α αιπη ας συιώπε το σεό: Διη ώεαπαιη Seatan Μις h-Ειτ πα σταταιό αση σεό: Δ Ειρε, διού άιτ το το σο σοιώπι απη σο έροιδε; Το μαιό τιδίμε σά απαμ ό κί τιδίη 'πα μίστ!



T

S cuimne tiom reap boot to main ran thoc raosat, 'nn a tuine boot chiortamait chearta to bi ré, So iat na rocta bi 'nn a béut a 5-comnuite—"

50 b-reicit mé Oia": 'r man rin tó, 50 n-éus ré.

11.

Mattact o n-a beut apram mon cuataro aoinne', leir an "read" no "ni h-ead" ni cumpead ré mionna, ann áit beit as earsaine piao na rocta naomta—"So b-reició mé Oia," bud snátac te Seasan boct.

HI.

Δς γιάθαι το απ θόται, πο ας οθαιμ γαπ ξαμμόα, Δς-caint leir απ ς-comαμγαιπ πο 'nn α γιατός, coir πα τειπεατό, Πί μαιθ πίτο τά π-τεαμγατό πας ιππτι το cturγτιτός, "ζο υ-γεισιτό πέ Όια," ας μη για te n-α γασξαι.

IV.

Δ 5-cpiniúsað na 5-comappan aip cuaipt pan oidde, Δ'p an dompað, aip uaipið po stópad nó speannmap, Na pocta úo Seasain, níop deapmaio pé 'piam iad— "Το υ-peicid mé Όια"—pe aip υείθεαδ an mion-daint.

V.

As beine a raosail 'r Dia as cun rior ain, te coil Dé rárca, ain a teaba bo luib ré, "So b-reicib mé Dia," An! 'noir ní bub mionca, Do cualab a cuicim ó béul an rin bheoice.

VI.

raoi chíorós τά Seasan boct: α schoidtib na n-daoinead, τά dit-cuimne air, asur deireann sac aoinne, An τέ te n-a beata bí α s-comnuide cur impide, So b-reicid ré Dia, Asaid air Asaid 'noir reiceann!

By the time of his death he had translated many hymns into Irish, having continued this work up to the very end. A few days before he died he asked a confrère to bring from the library a copy of the "Eucharistic Verses," by Father Matthew Russell, S.J. He said that he always had a desire to translate some extracts from that book. He then selected a short piece of sixteen lines; the idea expressed was, of labour being over and eternity at hand. Father Geoghegan translated the passage roughly at first and then set to work at a finished copy. He had finished twelve out of the sixteen lines, but his strength was fast failing. He was sitting up in his bed with the paper in one hand and the pencil in the other; when he had completed the twelfth line, handing the manuscript to one of the Fathers, he said: "Some one else must finish this, I can do no more." He lay back and in less than forty-eight hours he was dead.

A few weeks before his death, Father Geoghegan one day sent for one of the Fathers, who like himself, was a lover of Irish, in order to make known to him a practice that prevailed in his native parish when he was a boy. Sundays, before Mass, the parish clerk used to stand within the altar rails and read for the people a spiritual book in Irish; at one time it was the Catechism, at another the "Following of Christ." Remembering the good effect of this upon the Faithful, Father Geoghegan suggested that, where it was possible, a similar practice should be introduced. Such a custom, he was convinced, would do much good for souls, and would, moreover, considerably help the revival of the Irish language.

The Father who acted as Father Geoghegan's director, and in whom he had great confidence, wrote down some notes on his last illness; from these we quote the following:—

"He, Father Geoghegan, made a most thorough preparation for death. For about four months before his death he went to Confession every night.

"He was most anxious to keep the Rule, as far as he was able, sending frequently for me, when difficulties occurred, to get directions and advice as to what he should do. Though weak and very languid he used to

"follow the general order of the day. He was "above all most particular about making the "good intention every morning of offering all "his acts to God, and this intention he would "renew many times during the day.

"He prayed for recovery up to about two "months before the end, then he ceased to "pray for health. It was evident that his "motive in desiring a restoration of health had been that he might be able to work for souls. "At the time referred to, he one day sent for me and asked whether I thought it would be better for him to pray for recovery or to make acts of desire to go and see God. He was "quite resigned to do either.

"He gave me most minute particulars as to "how he was to be assisted when dying. He "wished acts of confidence in God, and of "offering of self and short invocations to "Mary to be suggested. During his illness "he returned to this subject over and over "again always mentioning details so that I "might be well versed in what he needed.

"He was constantly making acts of resig-"nation to the Holy Will of God. He did "this all through his illness, but especially "towards the end.

"He was anointed three times, and twice at least, at his own request.

"The last time I spoke to him was on the "Monday night before he died. After 9 p.m. he "began to suffer great pain and Father Rector "asked me to remain all night with him. As "I read my office in the room, I heard him "moan and pray aloud. About 11 o'clock he "got some relief from the pain, and as was "usual with him, began to thank God for His "Goodness. I then heard his confession for "the last time. He told me that if he "became speechless, I should know that he "wished for absolution when he bowed his "head.

"I spoke to him some words of comfort and of the joy of soon meeting Jesus, Mary, and Joseph, and St. Patrick; he added, 'Yes, and all the Angels of God.'

"About 2 o'clock, Father Rector said Holy "Mass, and gave him Our Divine Lord in the "Holy Communion for the last time. Soon after "this he lapsed into a state of unconsciousness,

"and quietly passed away about a quarter "to five o'clock in the morning. The Holy "Mass was at once begun, and all the Masses "of that day were offered for the repose of "his soul."

An extract from a letter of the Most Rev. Dr. McCormack, Bishop of Galway and Kilmacduach, will make a fitting close for this short sketch.

His Lordship wrote as follows, on learning the news of Father Geoghegan's death:—

"I hasten to convey the expression of my deep sympathy with you and your confrères on the death of dear Father Geoghegan.

"He was a most exemplary missioner, always devoted to his hard work, ever untiring, ever unsparing of himself, and filled with priestly zeal for the salvation of souls.

"He always seemed to me one of those holy men who, when God's work is in question, never think of their own labour, even when they might reasonably and legitimately seek respite.

"Like his holy Father and Founder, he has worked to the very last, as long as the poor hand was able to hold the pen. May his good, simple, saintly soul, soon, if not already, be in eternal rest!" R.I.P.



### REV. FATHER MICHAEL MOYNAHAN.

OF the long list of those who lived and worked at Mount St. Alphonsus, and are now dead, Father Moynahan is one of the latest to go to his reward, having died but a few years back on the 19th of August, 1901. He was born at Dingle, in the County of Kerry, on the 4th October, 1840. He was, therefore, in his sixty-first year at the time of his death. It was a life-time spent entirely in the service of God's Church.

When a boy he entered the Diocesan Seminary to prepare for the priesthood, and passed thence to Maynooth College, where he was ordained on January 6th, 1866. For four years he worked as a priest in his native diocese and then made up his mind to become a Redemptorist. In his novitiate he was exact in carrying out to the letter the most minute rules of the novices' life. This fidelity in the observance of rule was remarkable throughout all his after life in the Congregation; he also had a jealous love of those customs and practices of piety which tradition hands down to us as part of a Redemptorist's life. Father Moynahan, having made the Vows, went to Wittem to study there for a short time.

It was in Limerick that the first three of his thirty years of mission work were spent. He was later at various times a member of other communities, and spent as many as thirteen years in Scotland. He was a second time attached to Limerick in 1889. During the few years that followed this appointment, his health was not at all good, and at one period, for the space of several months, he was unable to go on missions. St. Joseph's, Dundalk, was his home for the last six years of his life. Here, he, for some years, filled the office of Minister, as he had formerly done in Perth, Scotland, but he begged to be allowed to resign this post in 1001. It was becoming evident to all that his health was failing, the long hours in the confessional during missions must have told severely on him, for he usually returned home worn out and ill. At last, on the 16th June, he became seriously ill. On examination the doctors declared that he was suffering from cancer, and that recovery was not to be hoped for from medical skill.

When death comes there are few, even among holy souls, that can hear its summons without betraying some agitation. Father Moynahan had not been expecting death; he had said that he did not consider his illness dangerous; but, when Father Rector broke the sad news to him, that he was dying, he heard it with the greatest calmness; he gave not the slightest token of anxious emotion; all was quiet peace, and his act of resignation seemingly required no effort. "Since then I am dying," he made answer to Father Rector, "I should like to have nothing said to me from

this time except what concerns my soul, and I ask to have nothing read in my room but the Works of St. Alphonsus."

It may be said here that one of the motives that most strongly urged Father Moynahan to enter Religion was the desire of having at death all the spiritual helps that are afforded by confrères at that hour of trial. Now, death had come for him, and he found that he had not hoped in vain. He was ever thanking the Community for their attention to him. Though

at times he suffered much pain, great peace of soul remained with him to the end, and his death was without a struggle. He was a sincere imitator of St. Alphonsus, gentle in manner, humble and simple in his life, wishing to save souls by quiet, unostentatious means.

Like his holy Father too, he loved the Blessed Virgin dearly, and her Rosary was a cherished devotion of his life. His body rests beneath our Lady's Chapel in St. Joseph's, Dundalk. R.I.P.

-X $\cdot$ 

### REV. FATHER WALTER LAMBERT

DIED JANUARY 29TH, 1903.

PATHER WALTER LAMBERT was born at Ballygillane, Tagoat, in 1818. At an early age he entered St. Peter's College, Wexford, and afterwards went to Maynooth in 1834. He was ordained in 1848 by the Most Rev. Dr. Keating, and soon after was appointed curate in Taghmon with his uncle, Father Scallan, who was then a very old man. In 1851 he went to Cushinstown.

From the beginning he was full of religious zeal. He established in Cushinstown, what was then unknown in any part of the diocese in rural churches, confessions every morning, and Benediction of the Blessed Sacrament on Sundays. In 1853 he went to Annacurra and remained there four years, often preaching in the open air in the adjoining graveyard to overflowing congregations. On his departure from this parish, the people, as a token of their affection, presented him with an expensive watch—a gift considered rare in those days. In 1857 he was transferred to Gorey, but remained there only for one year. Father Kirk, who is a convert, but was at one time a protestant clergyman in Gorey, refers to Father Lambert in a little book of personal reminiscences :---

"Among those who were good enough to call and see me was the Rev. Father Lambert, head curate of the parish. He was in every way a very remarkable man; his influence among his parishioners was irresistible. He

had a summary way of putting an end to incipient disorders. In one particular case, hearing that some men were taking too much drink and beginning to be disorderly in a publichouse, he suddenly appeared among them, and deeming force on such occasions better than persuasion, without saying a word he put his arm on the table and swept all the glasses and liquor on to the floor, and walked out of the room, leaving them to pay the cost."

After a year in Gorey, on the opening of the two parochial churches in Wexford, by the late Canon Roche in 1858, Father Lambert was sent to him as curate. He laboured in Wexford from this time until he joined the Congregation of the Most Holy Redeemer in 1875, a period of seventeen years, when, in order to prevent a public demonstration of the people's affection, he left secretly for Bishop Eton, near Liverpool, to make his novitiate. What Wexford owes to the ministrations of Father Lambert it would be hard to exaggerate. His toil was incessant. He was the guide and friend of all, in temporal, as well as in spiritual affairs.

When he left Wexford he was penniless. His all had gone to the needy, to the sick and dying poor, whom he visited frequently and knew intimately. He was untiring in the performance of offices of mercy and charity, of which few, save those directly benefitted, were ever aware.

He laboured with great patience and determination to reform drunkards, and to rid the town of many vices. But the poor he made his particular charge, and when Wexford was visited with distress, it was not only when the poor cried out in their anguish for relief that Father Lambert was active; he acted spontaneously and unasked. He knew the wants of the poor, for he was a frequent visitor at their homes, and when no longer able to provide for their wants himself, he was never slow to seek the aid of those who could afford to share their comforts with the needy. He was, in the truest and noblest sense, Wexford's benefactor. For, like the late Canon Doyle and the race of Priests who were his contemporaries, he belonged to the best and truest Priests that the country has produced, the real Sasaint na h-Cineann

He entered upon the work of the mission in the midst of the famine, when he beheld scenes that no pen can adequately describe, scenes, the horrors of which, later generations cannot realise.

During his life as a secular priest not alone did he devote himself to the routine work of a curate, but his services were sought and were never refused in numberless matters outside the definite sphere of daily duties. He established, and was first Spiritual Director of the Holy Family in Wexford. He also founded, and was first director of the Clothing Society. In times of severe weather he was the first to come forward to raise funds to supply the poor with coal and other material comforts.

Of his public career it may be remarked that as his love for his country and its people was genuine and ardent; he did not shrink from advocating their cause on any occasion in which he could render them a service. In 1852, when he was stationed in Cushinstown, he assisted his school-fellow and life-long friend, Canon Doyle, then C.C., of New Ross, in returning Gavan Duffy for the borough of New Ross; and in the same year he helped to return McMahon, the tenant-right candidate. Father Lambert was a very effective platform speaker, as well as an eloquent and impressive preacher. He was a member of the old Home Rule Club,

and took a leading part in the politics of the day until his retirement to join the Congregation of the Most Holy Redeemer in 1875. Like his friend the late Canon of Ramsgrange, he was a most steadfast and determined man, and no influence could make him swerve an iota from the opinions which he honestly held.

Before speaking of his life as a Redemptorist, it may be mentioned that Father Lambert's piety led him, in the year 1870, to make a pilgrimage to the Holy Land. In after life he used to relate many most edifying and interesting anecdotes of this pilgrimage.

About twenty-eight years ago, when fifty-seven years old, he entered the Congregation. It might naturally have been supposed that a man of fifty-seven would be too old to enter on an entirely new career, and that, even if he did attempt this, his life in a new sphere could be but short. But Father Lambert was no ordinary man. As a secular Priest he had gone through three trying periods of cholera, and only the strongest constitution could have survived the work in which his sacred ministry constantly engaged him during those times. He was now about to submit his iron constitution to the wearing life of a missionary.

For many years he had felt the call to leave all for the love of God. At length, with great difficulty, he procured the permission of his Superiors to go to South Africa, in order to work there on the secular mission, where Priests were few and the Catholic population widely His books had already been sent scattered. Suddenly, and no doubt by on before him. an all wise disposition of Divine Providence, circumstances induced Father Lambert to change his plans. Instead of going on board the steamer for South Africa, he entered the Redemptorist Novitiate at Bishop Eton. This change of intention is very remarkable, for, as has already been said, he was a man not of a fickle disposition, but of iron resolution. He did change his mind, however, and his novitiate began.

His Novice Master was Father Ziereis, a native of Bavaria. He was a strict disciplinarian and tried his new novice severely. There are many stories told of that Novitiate; a feature that shines out in all these is, what one

may call the joyous boyishness of this novice of fifty-seven years. Father Lambert had been his own master up to this time. Now he had to give up his own ways even in the smallest and most trifling matters. A few weeks before, he had been the idol of Wexford, looked up to by all, wielding as much power as any man in that town; now he kneels down when corrected by his Novice Master and associates and goes out to walk with young boy-novices. It was necessary for him to mould his life to the Redemptorist model, a thing which may be comparatively easy for one called to the Congregation in his youth, but which must have cost a man of Father Lambert's age heroic self-denial. But Father Lambert had evidently counted the cost. He persevered, and in due time was professed.

Then began his wonderful missionary career of twenty-seven years, during which he preached in many places in Ireland, England, and Scotland. He was stationed for a long time in Clapham, London, where our Fathers have a large parish. Here he was very popular and had considerable influence over many. As part of the duties of parish work he had frequently to attend to "sick calls" by night.

At this time he gave many missions in London and in other parts of England. In these missions his labours, as may be expected, were mostly among our own people, and he used to go about, as is the custom, from house to house seeking the lost sheep of the House of Israel. Often did it happen that, when he called at the house of some Irish exiles, who had got on well in England, the door was slammed in his face, and he was rudely told that they would hear no mention of the mission or of religion.

During all his Redemptorist life he laboured unceasingly in the sacred tribunal of penance. On the English missions he often heard confessions almost until midnight, and would be again at work soon after five o'clock the next morning.

In Ireland he gave missions in most parts of the country. It was always with genuine pleasure that he visited his beloved native county, whenever apostolic work was to be done there, and the good people of Wexford were equally glad to see the kindly face of dear old Father Lambert.

During the twenty-seven years of his life as a missionary he often spent almost eight months of the year in giving missions. order of the day on mission was, uniformly, as follows: He rose before five o'clock each morning; as soon as meditation was finished, at six o'clock, he went directly to his confessional; here he remained, always surrounded by numerous penitents, until the hour came for him to offer up Holy Mass; after Mass and Thanksgiving he took breakfast, for this he allowed very little time, and when breakfast could be given in the sacristy he would gladly take it there. It was his invariable rule to return immediately after breakfast to hear confessions once more; after this he would not leave the confessional until four o'clock in the afternoon. He always took his turn in giving the morning instructions and in preaching the evening sermons. Such was his mission life until three months before his death.

In Community life Father Lambert was full of playful mirth and fun. Up to the end he had the buoyant spirits of a young man; this trait in his character, together with a kindly nature, caused him to be much beloved by his confrères.

Father Lambert had above all the spirit of a priest of Jesus Christ. He had ever had, as he himself declared on his death bed, an abiding fear of offending God. This reverential fear ruled his life. His obedience was most remarkable. He was at times placed under Superiors who were not, perhaps, half his age, and yet their least word was as a law to him. He was by nature affectionate, and in his friendships most faithful, especially in those which he had formed in his youth. He had a great love also for our holy Rule and for its regular observance. Of this regular observance he was himself a model. He rose every morning with the Community, and made his half-hour's morning meditation on his knees. This he observed until two days before his death.

For the last few months of his life he was suffering from cateract on his eyes. He had

already lost the use of one, and the other had become very dim. Glasses proved useless on account of his advanced age, yet, though he had been dispensed from the obligation, he persevered in reading the Divine Office up to the end.

In the September of last year he gave a mission of three weeks duration in Kilmore, county Wexford, a parish situated near the one in which he was born. This was the last but one of his apostolic works. In October he gave a retreat in the Cathedral of Waterford, and this closed his long missionary career.

He seemed to enjoy his usual health during the three months that followed. Towards the end of January, however, he caught a chill, which brought on a slight attack of influenza. This occurred on Tuesday. On Wednesday and Thursday there seemed to be no immediate danger. Following, however, the prudent advice of Doctor Malone, Father Lambert asked for the last Sacraments. He was anointed at six o'clock in the evening, and received the Holy Viaticum at a quarter past ten at night. Then, too, the last Blessing was administered. During all this time he was calm and by no

means weak. He answered all the prayers aloud. After the last Blessing had been given, Father Rector said to him: "Now, Father Lambert, you have received Our Divine Lord and His Blessing for a happy death; for a little while, quietly raise your heart to God in prayer." Thereupon, the dear old man prayed aloud in a most fervent and touching way: "Oh, my God," he said, "many souls have I prepared for death, and now I am myself prepared! Many a confession have I heard, many a soul have I directed; oh, may God grant that none of these may be lost through my fault! Oh, Jesus, have mercy on me, and when I appear before Thee grant me a favourable judgment!" These are some of the touching prayers that fell from his lips. It was now half-past ten. He was not in pain. He seemed still to have much strength, yet after a little while he began to sink rapidly. He died calmly about midnight.

On Saturday, 31st January, the remains of Father Lambert, after the Solemn Requiem, sung by Father Rector in presence of his Lordship the Bishop of Limerick, were laid to rest in the vaults beneath the high altar.

### Requiescat in Pace.



### Superiors at Mount St. Alphonsus

FOR THE LAST FIFTY YEARS.



ν.	Rev.	rather L	buggenom	S	-	110111 Nov., 1053 to April, 1054
V.	Rev.	Father I	Bernard	-	-	" April, 1854 to March, 1855
V.	Rev.	. Father I	De Buggenom	s	-	" March, 1855 to May, 1857
V.	Rev.	Father J	ohn B. Roes	-	-	" May, 1857 to April, 1859
	"	"	"	-	-	re-appointed to Nov., 1860
V.	Rev.	Father V	W. Plunkett	-	-	from Nov., 1860 to April, 1862
	11	"	11	-	-	re-appointed to June, 1865
v.	Rev.	Father I		-	-	from June, 1865 to June, 1868
	,,	,,	"	-	-	re-appointed to July, 1871
V.			D'Donnell	-	-	from July, 1871 to June 1874
	"	"	11	_	_	re-appointed to June, 1877
	"	"	,,	-	_	,, to June, 1880
	"	"	,,	_	_	" to September, 1887
v.		Father E		_	_	from Sept., 1881 to May, 1884
		Father C	- C	_	_	,, May, 1884 to March, 1888
		Father C				March 1999 to May 1989
		Father C	· ·			May 1888 to Ian 1880
		Father M		-	-	Fab. 1880 to May 1800
٧.	iccv.	raujei w	aagmei	-	-	re-appointed to May, 1893
<b>1</b> 7	n Dom	)) To 41 Xi	711	-	-	
		Father V		-	-	from May, 1893 to Nov., 1894
		Father C		-	-	" Nov., 1894 to Dec., 1896
		Father F	~	-	-	" Dec., 1896 to Dec., 1897
		Father E	~	-	-	" Dec., 1897 to April, 1898
		Father C	•		-	" April, 1898 to May, 1901
V.	Rev.	Father M	IacNamara	-	-	" present Rector, May, 1901

## List of Fathers who were Members of the Community at Mount St. Alphonsus.

BETWEEN 1853 AND 1903.

### \* \* \*

### THIS LIST IS NOT EXHAUSTIVE.

R.I.P.

I Arnold Rev F R I P 40 Hall Rev F

1	Arnold, Rev. F.	R.I.P.	40	Hall, Rev. F.	R.I.P.
2	Bannon, Rev. W.		41	Hall, Rev. J.	
3	Barry, Rev. A.		42 -	Harbison, Rev. H.	R.I.P.
4	Barry, Rev. W.		43	Hartigan, Rev. J.	R.I.P.
5	Berghman, Rev. H.		44	Hayes, Rev. L.	
6	Bernard, Rev. F.	R.I.P.	45	Healy, Rev. D.	R.I.P.
7	Bingham, Rev. P.		46	Hegarty, Rev. J.	
8	Boylan, Rev. A.		47	Helson, Rev. T.	
9	Bradshaw, Rev. J.	R.I.P.	48	Howell, Rev. E.	
10	Bridgett, Rev. E.	R.I.P.	49	Howell, Rev. B.	
11	Bruining, Rev. F.	R.I.P.	50	Johnson, Rev. J.	R.I.P.
12	Burke, Rev. J.		51	King, Rev. W.	
13	Burke, Rev. W.	R.I.P.	52	Lalor, Rev. J.	R.I.P.
14	Cagney, Rev. W.*		53	Lambert, Rev. W.	R.I.P.
15	Cameron, Rev D.	R.I.P.	54	Langley, Rev. E.	
16	Campbell, Rev. T.		55	Leo, Rev. P.	
17	Cleary, Rev. J.		56	Livius, Rev. T.	Ř.I.P.
18	Cleere, Rev. J.	*	57	Lombard, Rev. W.	
19	Coleman, Rev. J.	R.I.P.	58	Lowham, Rev. J.	
20	Collins, Rev. M.		59	Lynch, Rev. P. M.	
21	Connolly, Rev. John	R.I.P.	60	Lynch, Rev. P. J.*	
22	Connolly, Rev. James	R.I.P.	61	MacNamara, Rev. J.	
23	Creagh, Rev. J.		62	Magnier, Rev. J.	
24	Crofts, Rev. R.	R.I.P.	63	Maguire, Rev. A.	
25	Davenport, Rev. L.		64	Marron, Rev. B.	
26	De Buggenoms, Rev. L.	R.I.P.	65	Morgan, Rev. H.	R.I.P.
27	Doherty, Rev. D.	R.I.P.	66	Moynahan, Rev. M.	R.I.P.
28	Dorsaz, Rev. A.		67	Murray, Rev. P. P.	
29	Dowling, Rev. J.		68	Murray, Rev. P.	
30	Doyle, Rev. T.	R.I.P.	69	Murphy, Rev. R.	
31	Frohn, Rev. E.	R.I.P.	70	Nicholson, Rev. G.	
32	Furlong, Rev. P.	R.I.P.	71	O'Brien, Rev. J.*	
33	Furniss, Rev. J.	R.J.P.	72	O'Callaghan, Rev. M.*	
34	Geoghegan, Rev. M.	R.I.P.	73	O'Connell, Rev. J.	R.I.P.
35	Gibson, Rev. J.	R.I.P.	74	O'Connor, Rev. E.*	
36	Graham, Rev. A.		75	O'Donnell, Rev. E.	R.I.P.
37	Gravina, Rev. P.	R.I.P.	76	O'Flynn, Rev. A.	
38	Griffith, Rev. P.		77	O'Farrell, Rev. T.	
39	Hahnengraef, Rev. P.	R.I.P.	78	O'Laverty, Rev. E.	

### LIST OF FATHERS.—(Continued.)

	OW III D				0. 1 D 5.*	
79	O'Neill, Rev. E.		,	95	Stack, Rev. R.*	
80	Palliola, Rev. A.			96	Stebbing, Rev. G.	
81	Peeters, Rev. J.			97	Stevens, Rev. J.	R.I.P.
82	Petcherine, Rev. V.	R.I.P.		98	Stowell, Rev. Father	R.I.P.
83	Plunkett, Rev. W.	R.I.P.		99	Theunis, Rev. F.	R.I,P.
84	Power, Rev. Timothy			100	Thompson, Rev. J.	R.I.P.
85	Power, Rev. Thos.			IOI	Tierney, Rev. P.	R.I.P.
86	Roche, Rev. T.			102	Tierney, Rev. D.	
87	Roes, Rev. J.	R.I.P.		103	Urbany, Rev. J.	
88	Ryckervorsel, Rev. F.	R.I.P.		104	Van der Aa, Rev. F.	R.I.P.
89	Ryder, Rev. C.			105	Van der Dries, Rev. J.	R.I.P.
90	Sampson, Rev. P.			106	Van Rooy, Rev. L.	R.I.P.
91	Schneider, Rev. J.	R.I.P.		107	Vanderstichele, Rev. L	R.I.P
92	Shea, Rev. C.			108	Vassall, Rev. O.	
93	Shearman, Rev. T.*			109	Verhulst, Rev. L.	
94	Somers, Rev. M.*			IIO	Walsh, Rev. T.	



<sup>\*</sup>Those marked thus were in the Community only as members of a Second Novitiate, and consequently, never really belonged to Mount St. Alphonsus.

### APPENDIX.

\_\_\_\_X-\_\_\_

# Indulgences Granted by Our Holy Father, Pius X.

### FOR THE JUBILEE CELEBRATION,

NOVEMBER 22ND, 1903.



ON Tuesday, 27th October, Very Rev. Father Boylan, Provincial, Rev. Father Patrick Murray, and Very Rev. Father Oomen, Procurator General, had an interview with Mgr. Merry del Val, Pro Secretary of State to His Holiness. Father Boylan explained to the Secretary the working of the Confraternities in the Church of St. Alphonsus: the Holy Family for men, with weekly meetings and monthly and general Communions; the Confraternity for boys which meets once every fortnight; and the Confraternity of Our Lady of Perpetual Succour and St. Alphonsus for women, with monthly meetings and Communions. A petition was then presented to the Holy Father that His Holiness might open to us the Treasury of the Church on the occasion of the Jubilee. This petition he has graciously granted.

We give here the document presented on the occasion.



#### BEATISSIME PATER,

A NDREAS BOYLAN, Congr. SS<sup>mi.</sup> Redemptoris Superior Provinciæ Hibernicæ, ad pedes Sanctitatis Vestræ provolutus, humiliter exponit quæ sequuntur.

Propemodum quinquaginta anni sunt, ex quibus Congregatio SS Redemptoris in Hiberniam introducta primam sedem fixit in civitate Limericensi. Quot et quantos fructus salutis, auxiliante Deo, hæc domus in ipsa civitate protulerit, vix verbis exprimi potest. Hoc uno ore testantur præprimis Ill<sup>mus.</sup> et Rev<sup>mus.</sup> hujus Sedis Episcopus, deinde totus Clerus, denique cives omnes. Hoc unum exempli causa præ cæteris afferre liceat, in ecclesia S<sup>o.</sup> Alphonso Mariæ sacra vigere sodalitatem virorum SS<sup>mæ.</sup> Familiæ Archisodalitati Leodiensi ejusdem nominis aggregatam, quæ vix non quinque millia sodalium numerat, qui singulis hebdomadibus in duas sectiones divisi communem cætum celebrant ad peragendas simul pias exercitationes et divinum verbum modo familiari iisdem explicatum audiendum. De qua Sodalitate Ordinarius affirmare non veretur, hanc esse suum in gravi cura pastorali maximum solatium.

Laboribus tamen in civitate non contenti Patres ad expeditiones sacras multoties exierunt, ita ut nulla vix sit diœcesis in Hibernia, in qua verbum divinum per duas sive tres imo quatuor hebdomadas in pagis et urbibus non prædicaverint.

Quapropter æquum esse reputant, pro tot et tantis beneficiis hoc temporis spatio obtentis Largitori omnium bonorum Deo debitas gratias referre celebrando solemniter quinquagesimum dictæ fundationis anniversarium. Ut autem huic celebrationi non desint thesauri cœlestes, quorum dispensatorem SS<sup>mus.</sup> Redemptor constituit Vicarium Suum in terris, orator humillime supplicat Sanctitati Vestræ, ut benigne concedere dignetur utriusque sexus fidelibus ecclesiam S<sup>i.</sup> Alphonsi die celebrationi supradicti anniversarii assignata visitantibus precesque consuetas fundentibus indulgentiam plenariam, dummodo rite confessi et sacra communione refecti fuerint, cœteris autem indulgentiam trecentorum dierum, pro hac vice tantum lucrandas.

Pro qua gratia etc.

Infrascriptus Procurator Generalis Congr. SS<sup>mi</sup>. Redemptoris veritatem expositorum ex certa scientia affirmat et preces oratoris quam maxime commendat.

Romæ 26 Oct., 1903.



P. Oomen, C.SS.R. Proc. gen.

SS<sup>mus.</sup> benigne annuit pro gratia.

Datum e Secretaria Status, die 29 Octobris a. 1903.

RAPHAEL MERRY DEL VAL, Pro Sec. Status SS.







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